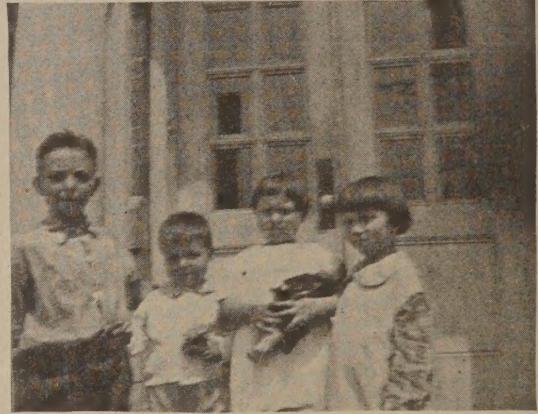
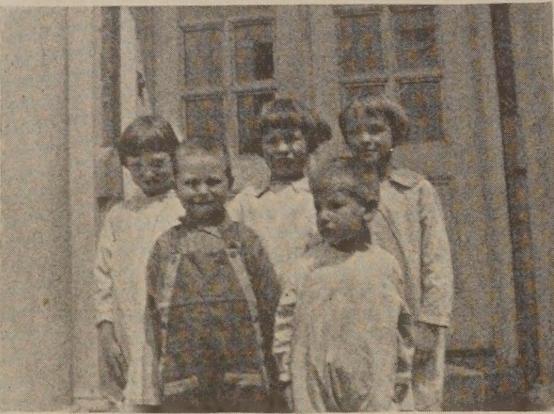


REFORMED CHURCH MESSENGER



ORPHANS' HOME NUMBER-1919



The Frederick Children, from
Harmony, Pa.

The Shannon Children, from
Youngwood, Pa.

The Reimer Children, from
Butler, Pa.

The Koons Children, from
Pitcairn, Pa.

The Barwis Children, from
Altoona, Pa.

The Dray Children, from
Carrollton, Pa.

The Bailey Children, from Fairmount City, Pa.

St. Paul's Orphans' Home, = Greenville, Pa.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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A Beautiful Work

HERE is no sweeter music in the world than the laughter of little children. It does not require a very vivid imagination to hear such laughter, if one looks at this week's cover page of the "Messenger." It is refreshing to the soul to look at such a group of boys and girls, to see the spirit of merriment shining in their radiant faces, and to note the innocent joy and love of fun which makes the pyramid in the picture so full of the glory that comes only from the heart of childhood.

One can almost hear the peals of silvery chimes as he looks at these sweet faces of the boys and girls at St. Paul's Orphans' Home. And these children are typical of the boys and girls in all our Reformed Church Orphanages—a jolly lot of youngsters who, in spite of a great sorrow that has come into their young lives, are greatly blessed by reason of the loving care bestowed upon them by servants of Christ, who like the Master are taking these little ones into their arms and into their hearts!

Of course there should be happy laughter among these little ones. It would be an unnatural childhood, indeed, if the spirit of joy were not to predominate in the lives of these boys and girls. We want them to be as happy as is possible, especially in view of the loss they have sustained. To be deprived in early youth of a good home, to lose those who should be our best earthly friends and protectors—this is always a great misfortune, often a terrible calamity. But in God's world, whenever there is a wound in the body of man or beast, or a gash in the landscape, nature at once gets busy with her restorative processes. So the Church of Christ, bound by ties of love to serve the sinning and suffering ones of earth, takes into her bosom with a special tenderness and solicitude the little ones robbed of father or mother, who might otherwise be homeless and friendless.

Bitter waters, indeed, are those through which these little ones must pass, even though in God's Providence they themselves may be but dimly conscious of their loss. Much of the pathos and tragedy of human life is to be found in the broken homes, the desolated firesides, of families early separated by the hand of death. Many "Homes of the Golden Star" in this and other lands have vastly increased during the last few years the host of orphans who mourn the home-going of millions who offered themselves on the altar of country. And the great epidemic of last winter robbed many thousands of children of their parents.

But how the bitter waters are sweetened through such noble and gracious ministries as that of our Orphans' Homes! How the minor chords are hushed, and the weeping and wailing of little children turned into laughter through these "agencies of good citizenship" that continue year in and year out to render such a beautiful service in the Kingdom of God!

We do not like to refer to our orphanages as "institutions" or to the children as "inmates." There is nothing of the cold, mechanical, loveless temper in their management that makes some orphanages prison-houses for the free spirit of childhood, in which, indeed, the unfortunate inmates are "pale children of deprivation and despair." The orphans of our Church are, rather, genuinely happy homes for God's little ones.

How can anyone read these vital stories of their activity as given in this number of the "Messenger" and look upon this choice collection of pictures from the five Orphans' Homes of the Reformed Church, without feeling in his heart a great wave of thankfulness to God, as well as a genuine debt of gratitude to the consecrated men and women who are making such Homes possible for the fatherless and motherless wards of the Church?

Although these homes are centers of true joy, much serious work is being done in them. We do not believe that any task in the Church is being carried on with more exalted ideals. Here home and Church and school are generally combined in a united and properly correlated ministry, and all of them are doing remarkably good work. Here character is being built under the most wholesome surroundings. Here the young folks are being taught both to work and to play. Here the doctrines and duties of our holy religion are lovingly inculcated both by word and deed. Here, too, the young people are being brought into a democratic comradeship which ought to be productive of the finest sort of mutuality. And the fruitage of all this anxious care, this wise forethought, this patient and persistent application of high ideals to a great task, is of such a sort that the genuine delight and satisfaction of the Church in her Orphans' Homes keep on increasing with the years.

Though we contemplate with regret the fact that the number of dependent children is so rapidly growing, making necessary the frequent enlargement of these Homes for the fatherless and motherless, yet it is splendidly true that it

was never so easy to secure money for the support of this sacred cause, which is so dear to the heart of Christ. We continue to think and speak of this work as a labor of love, and we rejoice that we are privileged, by our prayers and gifts, to co-operate in some small way in this beautiful work of making the sweetest of music, of adding some little note of joy to the laughter of God's little children.

Look again and again at that inspiring picture on our cover. No one with a human heart can get away from its appeal. Who can measure what our wonderful 'Orphans' Homes have meant in the lives of hundreds who have enjoyed their benefits? "God shall wipe away all tears"—that is the promise of the golden future. But how many tears have been turned into smiles by God's servants who have given their lives to the needy children of the world!

EDITORIAL

H. C. L.

It is a frequent remark these days that it pays better to work for wages than for a salary. The higher wages—and prices—go, the lower salaries are in proportion. There can be no question that professional men and clerks are "coming out at the short end" in the present arrangement. The recent scheme of the railway employees, demanding Federal management of railroads, raises the question whether they are not already considerably better paid than a large number of other men and women who work with their hands and their brains.

The following statement from the "New York Times" will be of interest to our readers:

"The figures laid before the House of Representatives by the general manager of the Pennsylvania Railroad show that in thirteen States freight engineers now get \$4,704 a year, passenger engineers \$4,520, freight conductors \$3,768, passenger conductors \$3,696. The Governor of the great State of Texas gets \$4,000 a year, the Governor of Nebraska \$2,500, the Governors of Tennessee, Wyoming, Delaware and Arizona \$4,000, the Governors of Rhode Island, South Carolina, South Dakota and Vermont \$3,000. These, it may be said, are political offices and honors not usually held by men who have no other resources than their official salaries. Then compare the pay of these prosperous railway men with the average income of clergymen, physicians, lawyers, college professors. These, as a rule, have had a long and expensive education, collegiate and professional. They have a certain social convention to maintain. They have to have books. Some of them have to have expensive professional apparatus. The great majority of them would regard the pay of these gentlemen who complain of 'continual defeat in the economic struggle' as a Fortunatus prosperity, as a golden, impossible dream.

"We will leave it to the school teachers and the clergymen to agree, if they can, which is the worst-paid profession. It is believed that the average clerical income is \$600 a year. Passing poor on this, the clergymen is called upon to help all sorts of people, 'causes' and organizations. He has to educate his children. He has to try to keep a respectable and not too threadbare appearance before the world. The average school principal, let alone the hundreds of thousands of men and women who have charge of elementary education, the most vital of all, who perform in the State a function as momentous as any, must deem the pay of these railroad men an untenable fortune. To most of them it would mean not only comfort, but, in the course of a few years, competence."

A town pastor, an intimate friend of the writer, who lives a rich and helpful life, full of unselfish ministries, but whose salary is pitifully inadequate, writes in a personal letter that he feels at least some credit is due him, because in his epistle he "made no mention of the H. C. L. and ministerial salaries," and then adds with characteristic humor a sentence which con-

tains for those who know the facts a definite suggestion of unmerited hardship and temporal anxiety for many a minister's household today: "Thank goodness, the baby can still make both ends meet—for she is supple enough to put her toe in her mouth."

THAT WORD "OBEY"

Considerable discussion is now on over the reported decision of the Episcopal Church to omit the word "obey" from its marriage ceremony. In these days of feminism, it is obviously not at all natural to expect a word to remain which, according to feminine argument, is "an inheritance from the old notion that the woman is the man's chattel." Even when women continue to promise obedience glibly, it is said that scarcely any of them take it seriously. There are others, moreover, who claim that a man does not like to assume responsibility for what his wife does. Yet, is it not true that historically that idea of wifely obedience "has an origin as remote as the poles from the status of goods and chattels?"

A recent writer truly says, "In the code of the Middle Ages obedience was high among the virtues, the foundation on which society as a whole rested. To obey and to rule, each in its place, was the sum total of public morality. And so in domestic life, each house had a mistress and each household had a master. What the Middle Ages called obedience we of today call service. Where it was once thought 'democratic' to volunteer in defense of the nation, we now know it to be more truly in accordance with free institutions to have universal service. The time may come when even women will realize that, in its place, the spirit of service is not ignoble."

It is difficult to believe that obedience is ever a hardship where love is real. The lack of mutual love is the most deadly foe of true family life. Too many homes are built upon shifting sands because there is a want of genuine affection. When a woman truly loves a man, the promise of "obedience" is not going to disturb her very much—for she is wise enough to believe that she will be quite as successful in bending her husband to her will as he is likely to be in demanding or securing obedience from her.

The "New York Times" quoted the other day "a maiden in advance of her sex," who said, "Promise to obey a man! I could promise to obey anything, and do it. But to love and honor till death us do part—to promise that is beyond the power of any woman." This expresses the growing spirit of our time, and may well give us pause.

STIRRING UP BAD BLOOD

Several organizations with offices in our national capital, and well-paid lobbyists working overtime, may well bear watching at this juncture in international affairs. The Irish National Bureau, which is the

organization through which Sinn Fein sympathizers in America are directing their fight to defeat the League of Nations; the Egyptian Commission, which is directing the work of amending the Treaty and has issued through its counsel, former Governor Folk, of Missouri, a stinging indictment of British misrule; the Friends of Freedom for India, an organization of Hindu factions and their sympathizers; and a Persian League, of somewhat obscure outline, are all in the field to influence American public opinion against Great Britain, and to make as difficult as possible the continued alliance of the great English-speaking nations, which is of such fundamental importance for the future peace and welfare of mankind. All of these haters of England are advertising freely and profess to be unselfishly solicitous in warning the people of the United States that the ratification of the League of Nations will give Great Britain a "controlling power" over world affairs.

United States Senators and other officials are invited to so many meetings carried on by these people that they are becoming not a little weary of these foreign political disputes and the animus which is behind them. The old methods of "German propaganda" were supposed to be hopelessly discredited, but if imitation is the sincerest flattery, some folks evidently continue to admire the methods of Kultur, and believe that the end justifies the means. We are harboring too many lobbyists who are actuated in their activities not by love of America, but by hatred of some other nation. They are trying to build barriers between people who ought to be friends and co-workers.

HOW TO KEEP THE CHURCH FROM DYING

The Editor of the "Lutheran" said the other day, "To keep the Church from dying, it is necessary to keep the Christian home alive." And then he quoted from another this significant statement, "Luther's idea of a Christian head in every family who shall act as preacher, pastor, and priest is no longer in the fashion, and that is why so many congregations are dying. The Church is not rooted in the home. There is where God erected the first pulpit and the first altar, but because His voice is not heard there, thousands of boys and girls are growing into manhood and womanhood without the gospel and are drifting into the world. It is idle to talk about saving the Church or saving the nation, when the home is not saved."

In his pungent article in the "Messenger" of August 14, Dr. Clever discussed the leak in our Sunday Schools and hit the nail on the head with his accustomed precision, when he said that "parents must regard more seriously the Christian training of their children" if this serious leak is to be stopped. All real progress waits upon the spiritualization of our home life. We cannot save the Church in any other way.

HAVE WE LOST OUR SENSES?

"Life today," says some one, "is just one strike after another." The social unrest of our time is revealing itself in various forms. Scarcely any of its manifestations is more obvious to the reader of current news than the industrial disputes which are closing our industries, halting transportation, and subjecting our people not only to great inconvenience, but to inestimable losses. The frequent accompaniment of violence brings its toll of casualties and the mutual hatreds engendered breed future trouble and spite, while there is a more general howl than we have ever known against the high cost of living and the shameless perfidy of profiteers. Numerous investigations are undertaken which promise relief, although the experience we have had with previous investigations is that the profiteers usually continued to sneer and snicker—and the longer the investigation lasted, the more the prices continued to soar skyward.

Nevertheless, we have the amazing paradox that although wages, and especially salaries, have not advanced nearly as rapidly as the cost of living has increased, yet, as careful students of society tell us, we are exhibiting today a riot of extravagance never before equalled in the palmiest days of the Republic.

Dr. Nicholas Murray Butler, President of Columbia University, declares that the inflation of the currency is due in a large part to public and private extravagance and waste, and the real corrective is public economy and private frugality and thrift. We must stop borrowing in order to meet current expenses and confine borrowing, private or Governmental, where the money is to be used in productive industry which will more than repay the cost. Eighteen States in the Union are expending annually more than their income for taxation. The aggregate annual interest charge on debts of the Governments of the world is estimated to have grown from two billion to ten billion in five years.

Premier Lloyd George declared the other day that Great Britain is facing bankruptcy—and yet it is well known that her financial situation is by no means as serious as that of some other countries. The high cost of living is not a local, but a world-wide problem, and we shall not solve it unless we begin to discharge outstanding obligations and bring national and personal expenditures within the limits of income, as well as by increasing economic production by better shop organization, by more labor-saving devices, by more effective and economical processes of distribution, and then by checking profiteering as an offense against the public welfare.

It had been fondly hoped that the lessons of sacrifice, self-denial, and compulsory thrift, taught during the years of the great war, would have a permanent influence for good upon our people. But when was extravagance more pronounced than today? In the great hotels and resorts where prices have doubled and even trebled, there are such crowds that it is next to impossible to get reservations, particularly in the most expensive places. It is reported that, in England, the men put the larger blame for current extravagance upon the women who acquired the spending habit during the war, owing to the large salaries paid to many who worked for the first time in their lives and still wish to continue to enjoy the luxuries to which they then became accustomed. Many soldiers, moreover, returned home unprepared to settle down to pre-war conditions, and thousands of them now find it impossible to get employment for a living wage. Those still at work want shorter hours and better pay. It is said that the coming winter will be

one of the most terrible that England has ever seen.

Conditions in this country may not be quite so aggravated, but it must be very evident to any one who will stop to think that the time has come to emphasize the word "economy." The Government is doing much to impress our people with the menace of extravagance, and we shall do well to take to heart such appeals as are found, for example, in this poster issued in the interests of the "Thrift Campaign":

GET WHAT YOU REALLY WANT!
DON'T BUY WHAT YOU DON'T NEED!
Think first how many hours of work each purchase will cost you.

Steady saving will bring a Home, a Business, or something else worth while within your reach.

Saving money is easy with WAR SAVINGS STAMPS. They are always worth more than you paid for them.

THE ONLY RELIEF IN SIGHT

We believe that the great mass of thoughtful Americans rejoice over the recent conference between the President of the United States and the Committee on Foreign Relations, and pray that it may give promise of a speedy agreement that will result in the adoption of the Treaty of Peace and the Covenant of the League of Nations, with the addition of certain "interpretations" which will not amount to a practical nullification of the solemn engagements into which we are proud to enter.

It was to be expected that reactionaries would oppose such an international agreement as would interfere with the privileges of a cultivated nationalism. There are, unfortunately, only too many "little Americans" who would have us build a Chinese wall around our shores and make America a hermit nation in every respect except in our continued ability to sell our goods and exploit the poorer peoples of the earth. The only sort of League favored by a too numerous school of American statesmen, says "The Continent," appears to be "one that will bring America an abundance of advantages without any increase of obligations." But we were hardly prepared for quite such strenuous objection to the proposed League of Nations on the part of the Progressives, who objected on the ground that the present instrument is not all that it might be or should be.

The common sense of the masses perceived from the beginning that the proposal adopted by the representatives of the nations after months of discussion and earnest consideration is now the only relief in sight, and that if it be accepted, it can be improved by the same force of public opinion which now compels its adoption.

As some one has well said, "Regardless of opinions now or hereafter, the League offers the only chance of escape from intolerable discord, the only hope for peace, and the only means for a gradual approach to international comity." Without it we could scarcely escape the abyss of anarchy and social chaos. It is for this reason that sensible people, instead of opposing its adoption because of its initial crudities, should rejoice in the prospect of its speedy passage and then assist in making it constantly more representative of the best thought and purpose of mankind.

In a recent statement, Mr. Herbert Hoover says that "without the League of Nations, and without the United States in it, Europe will be plunged into chaos." He would, therefore, have us enter into the League and bear our full part under the Treaty of Versailles. If we would stop

to think what is likely to happen, should we fail to do this, the soundness of Mr. Hoover's counsels would impress us deeply. We must agree with him that "there is no use to hold a great revival and then go away without leaving a Church to continue services half done."

That the world is looking to us for leadership in reconstruction, on a democratic basis, cannot be doubted. We will in very truth have "lost the war" if we should fail to meet the expectation of the peoples who are trusting this Republic, and believe that, of all the nations, we seek nothing for ourselves, but only the common welfare of mankind. Irrespective of political affiliations, it would seem that every follower of our Lord could say a hearty "Amen" to the inspiring words of President Wilson: "It would in my opinion put a stain upon our national honor which we never could efface, if after sending our men to the battlefield to fight the common cause, we should abandon our associates in the war in the settlement of the terms of peace and dissociate ourselves from all responsibility with regard to those terms."

To say: "I am for America first, last and all the time, and would have my country mix in European affairs only when it has to for its own self-preservation"—this is the unbrotherly attitude which dare not prevail, which would mean death to all hopes of international justice and goodwill!

WELCOME HOME

By Rev. Thomas Wilson Dickert, Pastor
St. Stephen's Reformed Church, Reading

(To the tune "Home, Sweet Home")
From camp and cantonment, from dug-out
and shack,
From trench and from hospital, you have
come back;
Wherever you wandered, 'neath heaven's
fair dome,
We open our hearts and we welcome you
home.

CHORUS

"Home! home! sweet, sweet home!
There's no place like home, oh, there's no
place like home!"

From turmoil and bloodshed, from shell-
shock and gas,
From death and from horror which all
thought surpass,
As victors you sailed o'er the ocean's white
foam,
And gladly we welcome you back to your
home.

The battles you fought and the deeds you
have done,
Your courage and faith and the vict'ry
you won,
Will all be recorded in tome after tome,
And studied with joy 'mid the comforts
of home.

We pray that your lives may be useful and
long,
Your efforts for good ever steady and
strong,
That never again in stern strife you will
roam,
But help to secure better blessings at home.

We miss those whose faces we no more shall
see,
Who died that all men might forever be
free;
Their Master watched o'er them in suf-
f'ring and gloom,
And led them in triumph to His better
home.

OUR ORPHANS' HOMES



The Whole Bunch

Bethany

They are near the dining room. Can you tell whether they are on the way to dinner or coming away from it? Do you see any who look cross and discontented? If you do, it must be because they are ungrateful or because you failed to provide enough for them. There is a close connection between your Christmas offering and our dinner table. Specially large contributions put an occasional luxury on our tables and a broad smile on the faces of the children.



The Little Ones

Bethany

These toil not, neither do they spin, yet the heavenly Father feedeth them—and He does it with your help. They trust all things will be provided, and so they sleep and wake, eat and play without a care, because pastor and people, bean pickers and harvester, cooks and waiters, all do their part according to the Lord's command. You give and we receive what the Lord has blessed and minister unto these children in His name, gathering up the fragments so that nothing be lost. When we have learned from them to trust as they do, we will be as happy as they are.

MR. MILLER

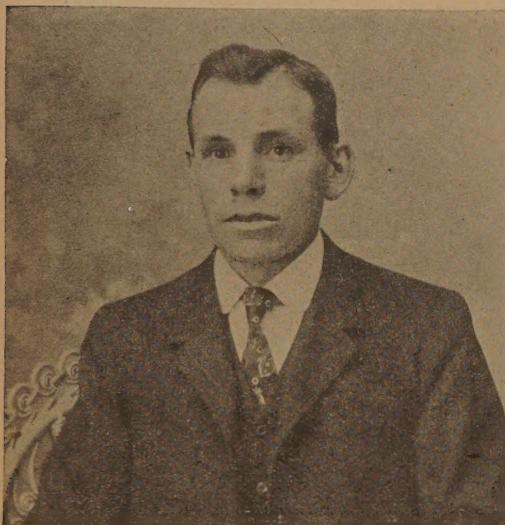
Mr. Miller became an employee of Bethany Orphans' Home on April 1, 1890, and has filled his position continuously ever since. Recently he declared his intention of retiring next April after completing thirty years of service at Bethany.

Considered simply with reference to length of time, this is a most remarkable record. At this moment the writer does not recall the name of any employee in any institution of the Church who served so long in the same position.

Nor does he recall any who have served more faithfully or more efficiently in their own sphere or who have more to show in the way of improvements which they helped to bring about in the institutions which they served.

This is all the more remarkable because Mr. Miller is not a member of the Reformed Church, and therefore was not under any denominational obligation to give himself so unreservedly to this work. He is a Lutheran, and his own Church may well be proud of the record which he made at Bethany Orphans' Home.

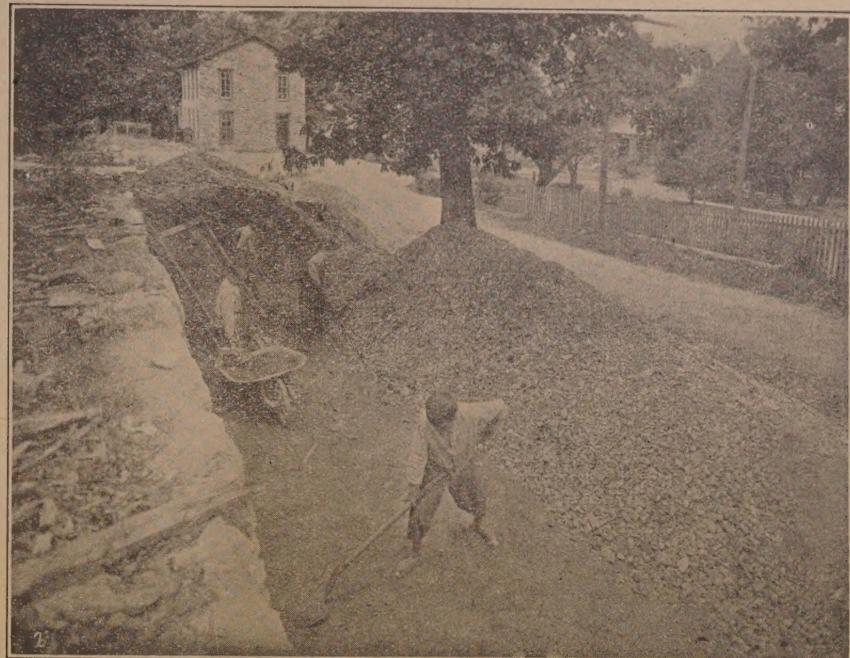
Mr. Miller came to Bethany when quite a young man at a salary of thirty dollars per month, together with house, garden, etc. At that time the Home was much



Mr. Richard Miller

smaller and the work easier. Most of the buildings were put up since that time and Mr. Miller had no small part in the physical labor of erecting these structures. With the erection of these additional buildings; the wear and tear of time and use of old buildings and the installation of improvements, the work increased greatly in amount and variety, but Mr. Miller grew with the work, and in ability and willingness always measured up to every reasonable requirement. And no doubt because of this Mr. Miller sometimes had a good deal more work than his share. The position held by Mr. Miller for so many years is a very trying one to fill, if it is filled so as to promote the best interests of the Home and the boys. It exposes one to unfavorable criticism by the thoughtless and the meddlesome. Mr. Miller did not escape such criticism, but those who understand all the circumstances knew full well that the best of his critics could not have been induced to take his job and would not have done better, and probably not as well, as he did. He came as near doing the impossible as anyone did whom the writer has ever known.

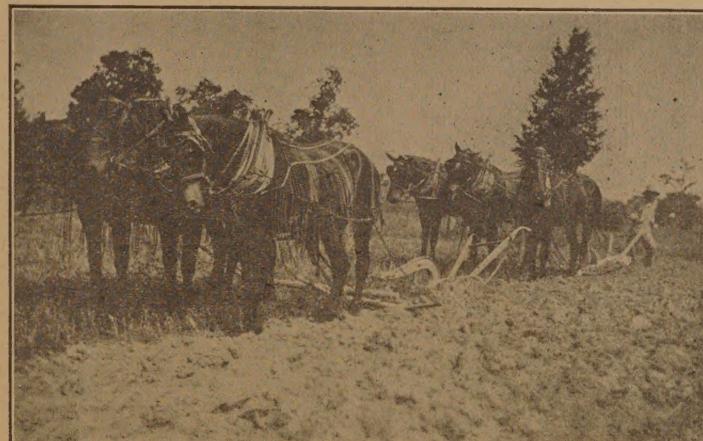
It will be no easy matter to find those who will carry forward the outside work of the Home as successfully as it was done during the last thirty years. On the ma-



What Becomes of the Winter Ashes

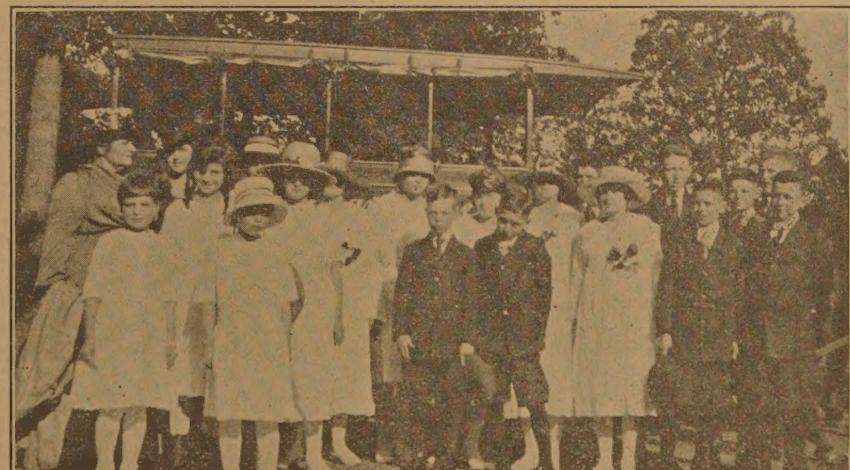
Bethany

From the kitchen ranges and the heating boilers they are carried out to the "ash heap," where a large quantity accumulates until after harvest. Then it becomes the job of a half dozen 12-year-old boys to work at the "ash heap." This means that they begin at the one end of the heap and screen the ashes, separating the fine from the coarse and picking out any good coal they may happen to find. The fine ashes are kept for use as top dressing for the new and old roads at Bethany just before Anniversary. The coarse stuff is hauled into the woods and is used for filling up around the reservoir. The picture shows the boys at work. It also shows how much rubbish we get when we pay for good coal.



Turning the Sod

Hoffman



Concert Class of 1919

Nazareth

terial side a high standard has been set and the Home will be fortunate if it will find young men who will appreciate this high standard enough and who will love the Home sufficiently to give themselves unreservedly to learn to meet the requirements of this later age.

It is a pity that the Church either cannot or will not reward its faithful servants with munificence equal to that of the State. This ought not to be taken as an indication that such faithful services are not fully appreciated. The friends of Bethany, who are also the friends of Mr. Miller, wish for him a large measure of peace and prosperity during his remaining years.

THE FORT WAYNE HOME

John F. Winter, Superintendent

During the past year our Home cared for 117 children. These came from eight States: Ohio, Indiana, Michigan, Illinois, Wisconsin, Minnesota, Iowa and Kentucky. Central, Ohio, Interior, Northwest and Southwest Synods contributed toward this number.

State inspectors and local physicians pronounce our Home as exceptionally sanitary and gladly extend the State's license to maintain the institution.

For a long time the physician needed to visit the Home perhaps once a year. During the epidemic of the influenza in March of this year, when 65 children were sick, he was out but three times, and all was over in just about two weeks. The doctor expressed great surprise that not even one case of pneumonia developed.

On different occasions our children were taken to special services in the three local Reformed Churches. The auto owners gladly gave the use of their cars for transporting the children. At three of the Home Church services Holy Communion was celebrated and on Whitsunday five girls were confirmed.

A Detroit elder generously gave us a new piano, to replace the old one in the chapel. With the help of several individual friends and organizations, our children, by their work fund, realized the purchase of an Edison phonograph. Only worthwhile records are played thereon, so that their taste for music might be properly educated.

On the first of September we will open our schools with our own teachers. Until now the county supplied these, and we had no voice as to how they should be conducted. In this new departure, which, of course, will mean an additional outlay of money, we plan to give all of our children better school advantages, so that the under school aged ones, as well as those through the eighth grade, will have opportunity to exercise their minds and keep them wholesomely active.

Our industrial department has been a real boon for our children, training their hands and their will power, and, above all, inculcating the habit of industry, so that the majority of them are not contented unless they have something worth while to do.

Of two rooms, furnished in our new refectory, special mention might be made. The one room was furnished by parents who lost their son in the great world's war, thus setting up a memorial in his honor. The other room was taken by parents who wished to give tangible expression of gratitude because their son returned unscathed and well from overseas service.

Visions and dreams of a Thanksgiving turkey have come nearer fulfillment since we have six Holland white turkeys on the place. After much correspondence and not a little solicitation, we finally came



Band

Bethany



Glee Club

Bethany

Band and Glee Club

These two organizations represent the cultural play side of Bethany. The one was organized and the other reorganized this spring, and both are doing well. The boys and girls are interested and their teachers are enthusiastic. The rest of us are hopeful that the time may soon come when we can have frequent musical entertainments to help break the monotony of our secluded life. An occasional musical trip on an auto truck is not beyond the range of possibility.



Old Prince and Abraham

St. Paul's



Cabbage from the Garden

Ft. Wayne



The Family

Ft. Wayne



The Bean Pickers

Bethany

The scene is in the large Bethany garden. The season has been specially favorable for bean culture, and the girls are kept busy picking them. Sometimes we have to send reinforcements so that the crop may all be harvested in good condition. The Lord is very good to us and gives us rich harvests by way of fields and gardens as well as by way of loving hearts and overflowing purses of many Bethany friends.

into possession of some turkey eggs, which were almost sacredly placed under the best obtainable hen. They are now over the danger period and give promise of a goodly size and weight by the end of November. Besides 350 young chickens, we also have two geese and five goslings—a possible Christmas dinner.

Our main garden, under the overhead irrigation system, has been supplying our tables with an abundance of all kinds of vegetables. Just what we would do without this, and without our dairy and without our poultry, during this time of excessive prices on all the commodities of life we hardly know.

It seems that we will soon be forced to amend our rule, to receive children of from two to twelve years only, so that we can care of babies also. At the present time we have several children under two years, the youngest being only nine months old. Eventually this will mean a separate building or cottage. It will also be a splendid opportunity for some one to rear a fine memorial.

For all kinds of shipments, of clothing, of food, of good, wholesome literature, we are indebted to numerous individual friends, Sunday Schools and other organizations. The Lord bless and reward these according to the riches of His grace! May the kind Father in heaven continue to save our orphaned children not only physically, but much rather spiritually!

HOFFMAN ORPHANAGE

Rev. Andrew H. Smith, Superintendent

Unusually Busy Year

Not only were the Superintendent and his assistants busy during the past year, but the children were working, too. For twenty-five months we have been without the services of a hired cook, and for about one-third of the year no matron, hence the girls found plenty of housework in preparing three meals each day and keeping the house in order, while the boys were working up an appetite at all kinds of outdoor work and making themselves useful, as well as dirty, on the farm, in the orchard and truck patches, on the inevitable wood pile, and since then the excavating of three immense cellars, trenches for sewer and water pipes, some of which are eight and a half feet down in hard shale. Everybody has been getting all the exercise needed since the building operations began.

The new playground installed this spring, consisting of a 28-foot slide, a giant stride, set of see-saws, gang of swings, croquet and volley ball, is very much appreciated and was used extensively until the hard work began, since which very few have time to amuse themselves, as all are eager to push the work of expansion to provide a home for the sixty-seven orphans that are so eager to come in.

This year's crops are on the average. The straw is immense, but the grain somewhat shriveled, as was the case generally in our section. We again sold over \$2111 worth of farm products, which we could spare after satisfying our own needs.

The health of the family was good. A loving, heavenly Father spared us from the ravages of the influenza. Not a single case developed in the Home. If the epidemic last fall and winter made 80,000 children orphans in Pennsylvania alone, and in the adjacent States in like proportion, are you surprised that the number of applicants is mounting so rapidly? The cry of distress that comes to us is appalling. No wonder the president of the Board, Rev. Abner S. DeChant, D. D., and his Emmanuel congregation in Hanover said: "We must do something." They set our ball of expansion rolling by raising \$20,000 for a

big cottage for the older girls. Zion Classis seconded the motion by raising a similar amount for a like cottage for younger boys and girls. Not to be found wanting, Maryland Classis pledged itself for \$15,000 for a school house as its special recognition of the One Hundredth Anniversary as an organized body. The other parts of Synod will provide the means for furnishing these buildings, the installation of a central heating plant and a sewage disposal plant. By the time we celebrate our tenth anniversary next August our family will be about three times as large as at present.

Since the "Messenger" does not print



Latest Additions

Hoffman

in detail our acknowledgments of contributions, we want it understood that our Christmas offerings for 1918 amounted to \$8,400, as over against \$3,700 in 1914. The floating indebtedness in December, 1917, was over \$9,000. This has all been paid and all bills paid up to August 1, 1919, with some money in the treasury. This statement is made in anticipation of the question, "Can you sustain so large a family?" Your own contributions during the last two years show your interest in the orphans' homes in the Church, and with the number of children in the Homes so materially increased and the need so urgent, even with the higher cost of living prevailing ever ascending, you as members of the Christian Church will not allow the orphans' cause to suffer. The fact that so many pilgrimages by automobile from distant parts of Synod are made to Hoffman shows us plainly, as well as your liberal contributions to our expansion, but when so many hungry children ask for bread, shoes, clothing and a chance to develop mentally and spiritually, that the maintenance will not suffer. How our hearts rejoiced when we saw a party of six men, who started at 9 P. M. and traveled all night and next day in the rain until they pulled up in front of the Administration Building at 3 P. M. When we learned who these pilgrims were we said in our hearts the support of a larger family is certain.

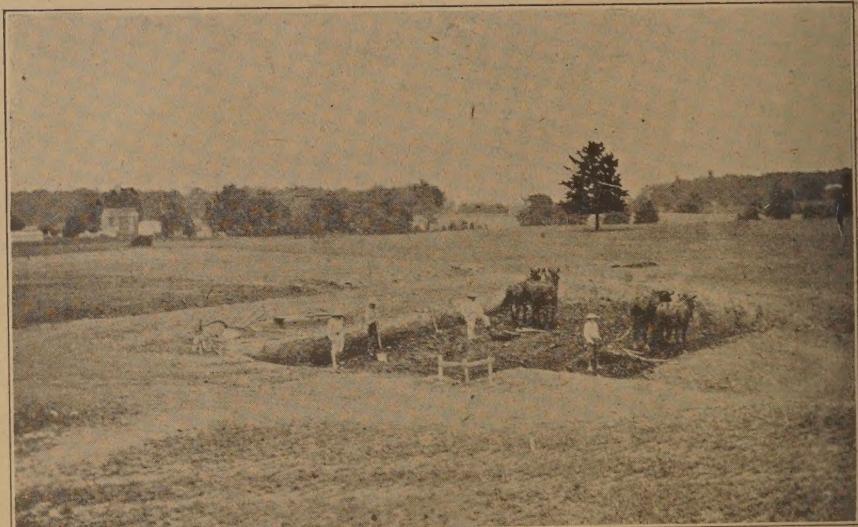
Our visitors all express their delight with what they see here. Our location is lovely, beautiful. But so many have the impression we are at Littlestown. We are almost six miles southwest from Littlestown and eight miles southeast from Gettysburg; just two and seven-tenths miles south of Two Taverns, a small village on the Gettysburg, Littlestown and Baltimore pike (no toll).

With all our family in one school room, and with all the grades from the first to and including some second year high school



Confirmation Class, 1919

Ft. Wayne



Excavating for the School House

Hoffman



The Family, May 1, 1919

Hoffman



Exercising in the Open Air

Hoffman



Road Cut Through Six Feet of Snow

Ft. Wayne

The Superintendent and Children Who Did Not Go on Concert Trip
Nazareth

branches, makes it rather difficult for one teacher. But Miss Myrna Comfort has had splendid results last year and will again be our teacher this coming year. When we realize that our "graduates" can pass the examination for a State certificate we can say we are doing very well under the circumstances. But we can do better when we have the larger family and facilities such as we are introducing in the new school house which Maryland Classis is building for us, where we can grade our pupils under two or more teachers. Aside

from the training the boys get in the school room, they handle horses, cattle, chickens, and swine, as part of their work on the farm. It is difficult to estimate the amount of good the work on the farm has done for the boys. Every boy in Hoffman but two want to be farmers. The exceptions are one who wants to be a preacher, so he can "wear good clothes, get lots of money and eat chicken" (well, the possibility is before him, but it is improbable that his dream will be realized). The other wants to be a locomotive engineer.

We stress moral and religious training. Besides the regular trip of three and a half miles to St. James' Reformed Church, we have catechetical instruction, a Sunday School and regular early morning and evening worship. The children kneel by their beds before retiring at night and say not only their simple childhood prayers, but offer up petitions for others. First they did it as a matter of form, but as they develop they form their own petitions as the heart prompts them. Surely, the child is the principal thing in the home; its welfare and protection is the object of all right endeavor.

To do this properly we need the help and co-operation of Christian men and women—persons who do not work simply for the small remuneration they get monthly, but persons who take a loving and parental interest in children. We will of necessity have two more matrons, another school teacher and a cook, but not until the three new buildings are finished and furnished.

Our last year's anniversary was splendid. Judge George W. Wagner, one of Bethany's friends, delivered an address which only an orphan can deliver. The children acquitted themselves splendidly. This year the address will be delivered by our friend and Seminary classmate, William Mann Irvine, LL. D., of Mercersburg. The date is Thursday, August 28th.

John A. Matthias, our best boy, left us on June 9th. John misses us and we miss him. But he is close enough to enable him to make frequent visits to the Home. John is learning the poultry business on Mr. Clinton Myers' well-arranged poultry farm, near Hanover, Pa. Next February and March two of our best girls will become of age. Their names are Nellie Rebecca Frock and Mary Rebecca Smouse. Their ambition is to become school teachers. Both are splendid housekeepers. Thus, they come and go. We love them all and they all love the Home, so when they leave they cannot hide their feelings, as manifested in tearful eye and loss of appetite at their last meal.

NAZARETH ORPHANS' HOME

Rev. W. B. Werner, Superintendent

In the year that has passed our experiences were many and varied—some pleasant, some bitter. But, generally speaking, we may say that the Home manifestly progressed. In some things we would have liked to see greater advancement, but as the Home is young in years, we must expect to grow, and growth always takes its time. Mushroom growth is of very short duration. We are trying to grow and build up, but according to true principles.

In the past few years we were abundantly blessed with good health. For over two years no physician needed to be consulted concerning the health of the children, with the exception of the oculist and the dentist. We escaped all epidemics of disease which attacked the children of our neighborhood; even the influenza did not make its appearance among our children. We truly have cause to be thankful.

Dr. R. V. Brawley, who is a very successful oculist, treats all the children of the Home free of charge, and Dr. R. L. Ellington, a very able dentist, looks after the teeth of the children, likewise free of charge. We need to pay only for material used in the work. This work is certainly remembered kindly and all these favors are received with the highest appreciation and gratitude.

During the year we have received our electric light plant. It was greatly needed and the Church responded liberally to our appeals for the money to secure it. This is a wonderful improvement and a satisfaction. But the chief thing is the protection

that it affords against fire. While we enjoy electric lights, we do it, however, gratefully, remembering who so kindly bestowed them to the Home.

We have now fifty-four children in the Home—30 boys and 24 girls. Our boys' dormitory is entirely full and in the girls' cottage every room is occupied. This leads the Board of Managers to take notice that something must be done. At our annual meeting in May the Board decided to erect a girls' dormitory and put an agent in the field to solicit the funds necessary for this work. But at our semi-annual meeting in August it seemed best to the managers to postpone this work until the drive of the Forward Movement of the Church has been made. Moreover, we wish the Church to keep in mind the great necessity for this building. Our boys are very comfortably housed, but the girls are very uncomfortable. The house which they occupy was not built for this purpose, and is, therefore, very inconvenient. The house is only a frame building heated by stoves. The danger of fire is constantly before one's mind. In fact, during the last two years the house was several times on fire.

To carry out the object and purpose of the Home, and realize its high aim for the children, proper equipment is needed. Appropriate buildings are a prime condition. A dormitory of the necessary capacity, convenient, with modern equipment, will cost \$25,000 at the very lowest figure. We must look to the Church at large for this amount. We wish the good people of the Reformed Church to bear this project in mind and, if convenient to them, without interfering with any other work of the Church, to send contributions for this purpose. We must have more room. In the last few months the Board had to refuse admittance to seventeen children—all of them worthy cases whom we would gladly have received into the Home had the room not been lacking. But we have to abide the time until the funds are at hand to accomplish this work. "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

The Home owns now about 120 acres of land. The Board just bought a tract of 16 acres of fine farming land. The soil on some of the land which we have is thin and not very productive. This additional land will be a great help to the Home. We ought to have still more land, if it could be secured. Our dairy should be larger, if it could be maintained. We trust in the course of time these circumstances will so shape themselves that this problem will be happily solved. Our truck patch is a very interesting portion of our farm. This little field yields all our vegetables used at the Home, and of some kinds more than can be used. We gathered cucumbers at first by the bucket, then the bushel measure, now several wheelbarrows are required; we also got other vegetables, and strawberries and raspberries, as many as could be used.

The 30 boys of the Home do the farm and truck work. They are taught to work, and that industry is the chief factor in every successful life. Of course, many of these boys do not wish to be farmers or tillers of the soil in any form. But they need to learn to be industrious. Most of the boys who have left this institution have taken up other trades and vocations. They are making good in their calling and are useful citizens. On the other hand, our children learn that life is not all work and worry. They enjoy their hours of pastime and recreation. These alternate with their working hours. Our boys can play a game of baseball with as keen an interest as any baseball nine in the community.

As the dignity of manual labor is stressed, both by precept and example, so emphasis is laid on intellectual and moral attainments. Our school is maintained for eight months during the year and children



Playing Fall

Nazareth



Capping Strawberries

Nazareth



Oats Harvest

Ft. Wayne

of all ages and all grades are required to attend it. We consider this the child's privilege and opportunity to fit him or herself for life's duties. To attain this end learning and knowledge are so important that one cannot lay too much stress upon their acquisition. The problems of life are many and difficult, and it is only by intellectual, moral, and spiritual achievements that they can be satisfactorily and successfully solved. It is, therefore, the aim of the institution to do the very best for the child along these lines.

The religious element in child nature is strong and dare not be ignored. The children are constantly under the eye of the superintendent and matron. Their lives are directed in their development by advice and correction. Daily prayers, memorizing of Scripture and catechism, Sunday services in the sanctuary, and Christian Endeavor work, are factors in the regular religious training given the children of our Home. The grand purpose of our Nazareth Orphans' Home is to develop men and women of the highest usefulness.



The Babies

St. Paul's

ST. PAUL'S—THE MAIN THINGS

By Rev. A. M. Keifer, Superintendent

The First Thing—As a rule the children reared at St. Paul's become useful men and women. Of course, some of them are a disappointment, but many of them are doing a splendid work in the communities where they live. A few of them have achieved more than ordinary success in their chosen work, and bring marked credit to the institution. The records show few failures. On the whole, the work done by St. Paul's in the past has justified her existence, and, after all, this is the main thing.

The Second Thing—St. Paul's ought to be caring for more children. Her good work is limited to about ninety children. Since May 31st sixteen were received into the Home. Letters of inquiry concerning 31 other homeless children lie before me. They all tell their story of misfortune or wrongdoing for which these little children must suffer. If St. Paul's had the room she would admit at least a majority of these children and help to make good citizens out of them.

The Third Thing—St. Paul's is moving forward. The Board of Directors have adopted a building program which will eventually double her capacity. The first part of this program involves the enlargement and rearrangement of the Boys' and Girls' Cottages. The work on the Boys' Cottage has been started and will likely be finished about the beginning of the new year. Probably next year the

Girls' Cottage will receive similar treatment. It is not necessary to speak of this building program beyond these additions further than to say that St. Paul's is am-



The Big Girls

St. Paul's

bitious to do a greater and better work in Christ's name for homeless and dependent children, and to continue to be one of the Church's instruments for doing the great-

est work in the world, namely, making good men and women out of unfortunate boys and girls.

The Fourth Thing—There is always need at St. Paul's for good, consecrated, devoted and capable women to care for the children who seek her blessings and privileges. The children must have well-prepared food, clean beds and clothing, well-kept houses; they must be taught and nursed when sick, and they must have a proper example set before them. Otherwise the results from our child raising will be a failure. May God put it into the hearts of many good women to help in this work.

The Fifth Thing—Is the need of money to use in this work. The cost of food, clothing, fuel, supplies, building material and labor is still going up. Last Christmas the Church gave exceptionally large offerings to the work of the Home; in the meantime prices were increased, and today, as far as maintenance is concerned, she is no better off than in former years. May we ask the many friends of St. Paul's when the Christmas season comes to think not only of the family as it is now, but also of the larger family which is to be in 1920?

The Sixth Thing—Is the need of money with which to buy beds for the additions to the Boys' Cottage. At least forty new beds will be needed. They will cost complete, at present prices, \$20 apiece. Other furniture, such as chairs, tables and lockers, will also be needed. At the very least it will cost \$1,000 properly to furnish these additions. Where will this money come from? The writer is hopeful that there will be individuals—men and women, and boys and girls—who will want to have part in this work of furnishing. Then there will be Churches, Sunday Schools, organized Sunday School classes and societies of one kind and another who will ask for the privilege of helping in this work.

The Seventh Thing—Is a wider circulation of the "Orphans' Friend." At present nearly 6,000 copies visit the homes of that many people every month. This little paper has proved to be a blessing to St. Paul's as well as to those who read it. Those who wish to become better acquainted with the Church's work of homeless children can find much help in reading the "Orphans' Friend."

For further information about St. Paul's address Rev. A. M. Keifer, superintendent, Greenville, Pa.



Going to Chapel

St. Paul's



The Gardeners

St. Paul's

THE FORWARD MOVEMENT

BRIEFS

It will be of mutual advantage for ministers of the Reformed and Presbyterian Churches to confer frequently throughout the fall and winter, since the Presbyterian Church in its New Era Movement will follow a program very similar to that of the Forward Movement of the Reformed Church.

* * *

President Charles E. Miller, of Heidelberg University, chairman of the Forward Movement Commission, writes that the Forward Movement plans received large consideration at the Tiffin Missionary Conference, and that there was great enthusiasm on every hand. The Ohio people are anxiously waiting for the program, so that they may get to work.

* * *

An interested friend has handed us seven foolscap pages of carefully wrought out ideas for putting through the Forward Movement campaign. We need the combined wisdom of the Church for this great undertaking. Put your ideas on paper and send them to Dr. Joseph H. Apple, executive secretary, Reformed Church Building, Philadelphia, Pa.

* * *

The Rev. William F. DeLong, of Annville, Pa., who was chosen regional secretary for the Eastern region of the Church a month ago, has been granted leave of absence by his congregation beginning September 1, in order that he may take up the duties of his position. Many expressions of approval on the part of his fellow ministers have come to headquarters. Mr. DeLong may expect hearty co-operation throughout his large field of labor.

* * *

If you wish to be in the front rank of the Forward Movement and to keep abreast all the way through you must read the "Forward Movement Bulletin" regularly from the time the first number appears in September. The "Bulletin" will be delivered at your house without cost, provided the congregation to which you belong is organized for its systematic distribution. See your pastor and help to set up this organization.

* * *

Executive Secretary Joseph H. Apple has sent a letter to every pastor submitting a copy of the first printed folder of

the Forward Movement, covering its "Origin, Organization and Objectives," and asking for orders for distribution among the membership of the congregations. This publication gives the proper introduction to the Movement. A careful reading of it by every member of the congregation will go far in securing the active interest of our people.

* * *

Twelve o'clock noon is becoming a precious moment to an ever-widening circle of Reformed people. This is the hour on which the secretaries agreed to stop short in their work and send a thought Godward. Others are joining, and now there are people here and there throughout the Church who are forming a regular pyramid of prayer at that time. If you are in the region of central time, use eleven o'clock, and so on. God keeps the roll. Join today.

* * *

Secretary William E. Lampe, of the Department of Stewardship of Life and Possessions, has formed a committee of men and women of our Church who will assist in carrying out the program of this department. This Committee will meet September 2, after which the energies, not only of the Committee but of the entire Church, will be released in a denomination-wide movement in the interest of Christian stewardship.

* * *

At Collegeville, the director of the Missionary Conference sought to find out the number of persons constituting the delegations from various towns and cities. In the large dining room where the delegates were seated at luncheon he called for a show of hands as he named, one after another, the cities and towns represented. Finally, noticing at a table in one corner the secretarial staff of the Forward Movement, he asked how many were present from the Forward Movement. Immediately every hand in the room was stretched to its full height—a surprise as pleasing to the secretaries as it was to the director.

* * *

The Department of Education and Publicity is making a study of the use of posters in promoting Church work in general, and the program of the Forward Movement in particular. The last doubt as to the value of posters in a campaign was removed, we believe, in the various war

work campaigns of the past few years. But the poster in Church is a relatively new departure, and we will appreciate help from pastors and others in working out appropriate schemes for the display of religious posters in Church. Where is the proper place to put them? Is an inside bulletin board a possibility? Or should the posters have a place on the outside? Address George L. Omwake, secretary.

THE NEXT MEETING OF THE COMMISSION

The Forward Movement Commission will meet in pursuance of its own action on September 4 in the Reformed Church Building, Philadelphia. A large volume of business will come before the Commission at this meeting. Having held no meeting in midsummer, many matters of importance had to be worked out by the Secretarial Staff, all of which will come up for review and, let us hope, for approval. Besides this, two important committees—that on finance and that on the survey—will report. Indeed, such a volume of work will be released by action of the Commission that the very moment of its adjournment will mark the beginning of activity all along the line. The officers will have their grips packed ready to take the field, and the trunk lines out of Philadelphia will take commissioners and secretaries on Forward Movement errands to all parts of the Church.

Every member of the Commission should be in his seat when Chairman Miller drops his gavel and should stay until adjournment. Few meetings of more importance have ever been held in all the history of the Reformed Church. The success of the Forward Movement calls for the highest quality of consecrated energy of mind and heart on the part of every member of the Church. Those who have been chosen to act in a representative capacity should have the friendly counsel of their constituents. The prayers of the people for vision, guidance, courage and power should be constant in these critical days.

The task which lies before the Reformed Church today is more than men guided by previous standards can perform. Earnest seeking after God's counsel should prepare the way for the coming together of the twenty-five servants of the Church who constitute this Commission, and this prayer to the great Head of the Church is one in which we all should unite. May God fully prepare the way for this meeting and inspire such action as shall merit His richest blessing!

HOME AND YOUNG FOLKS

TRAVEL STORIES FOR THE YOUNG FOLKS

OUR NATION'S BIRTHDAY

Rangeley, Maine,

July Fourth

My Dear Little Stay-at-Homes:

Wouldn't it seem strange to you, my dears, to be wakened on the Fourth of July by sparks of a log fire crackling on the hearth, instead of fire-crackers? On chilly mornings, the fireman always comes over and lights one. And how that birch bark does crackle! I just love to hear it. The maid comes in each morning, also, to set the whole house in order and make the beds while we are gone for breakfast.

But this morning, Daddy had to hoist the big silk flag and hang up all the Japanese lanterns on the piazza before we went. On returning, DeVon, a dark, curly-haired little lad, noticed his tent was pitched on the grass not far away. "Oh, I guess Mr. Fireman did that," he cried in joyful delight. And off he ran to be attired in his Indian costume.

He gathered together all his playthings that belonged in his tent, then marched up and down the green, Bettina and Paula following, with bright colored feathers stuck in their hair. Their war-cry soon brought all the children from the Lake House on the trail, and a lively war dance followed. Then Chief Narvarth thought he should have some new furnishings for his wigwam, so he led Squaw Narvarth into the birch woods just below the Lake House.

Not even the big rope swing nor the tame sand box along the boardwalk appealed to us this morning, so we passed them by and went into the dark, dim thicket where it was pleasant and cool.

The trees on both sides of the boardwalk formed an arched canopy just overhead. The flutter of birds in the branches above and the smell of ferns thrilled me as we walked on through the woods admiring the little green moss stars on the ground and on the tree trunks. Indeed, the very stillness of the place seemed to sink into me, until I, too, felt a part of it. I leaned against a tree to watch a spider weave a web, when a tiny grey chipmunk ran down the tree, paused in front of me, whisked his tail impertinently—then disappeared; just as if to say, "Lazy Bones, letting this beautiful summer time drift away, when you should be storing nuts for the winter! But, perhaps you'll repent when the snow falls."

All this recalled Indian life on our nation's birthday. No national airs, no patriotic colors, no sound of fife and drums here, but the soft, fresh drop of dew dripping on the moss, the strong breeze fiddling through the twigs or a splash in the water was music to the Indian. Every religious and social ceremony had its own peculiar rhythm to him—fasting and prayer, setting of traps, hunting and playing games. He used whistles of bones, wood, and pottery, to imitate birds and voices. Don't you think the little Indians enjoyed making their own playthings? You see what a good friend Nature is, don't you?

In the meantime, the Narvarth tribe had wandered out to the shore and were gathering driftwood there among the big rocks. Stepping near the water's edge, I looked down at my feet, when I suddenly caught two rougish eyes staring directly at me

from underneath a rock. Then I lost sight of them. But there was something so irresistible in their expression that I wondered if visions of wood sprites went through my head. I sat very still, so I would not frighten him away. Finally, I caught sight of them again. This time I got a fair look at them. But it was no elf—just a little piece of driftwood—an old cedar bough—with two little holes that looked just like eyes the way the sun shone on it. A thick rounded point protruded between the eyes that looked just like a dog's nose and mouth; and above on each side two little pieces stuck out which resembled its ears. On the whole it was the very image of a dog's face.

Oh, yes, we found many things in the woods that you little children, who know nothing about the woods, will probably doubt because you have heard of no such things before.

Now, that the children have gone to their nurse before luncheon, I think you would like to know more about the lovely birches, for I shall mention them frequently and unless I tell you all about them, I fear you cannot become so enthusiastic in our glee over the birchbark. And do you know how valuable it was to the Indians for their making of baskets and canoes? And last, but not least, you will learn the object of Nature—"Seek Beauty!"

Have you ever looked long enough at a tree to seek the beauty of it? The more you learn about them, the more you will love them. So won't you begin this very day to study the trees near your home, and when you grow up you can say like Joyce Kilmer, a brave soldier who gave his life for his country, in his poem,

"I think that I shall never see
A poem lovely as a tree."

The bark of the birch is made of thin layers; the outer one shiny like white satin. It breaks and tatters just like paper. Under each branch are found little three-cornered patches of black and others on the trunk show where the branches came out. There are narrow, horizontal slits of different lengths on it, which are the breathing holes and let the air in to the layer under the bark. Although these are filled with a spongy, porous substance, it allows the air to pass through. The satiny outer bark is shed at the lower part of the trunk, leaving the dark under layers rough and checked into irregular blocks. As the tree grows older, the trunk becomes darker and rougher. But the branches always show the kind of bark that the little tree first wore.

The white bark of the canoe birch can be stripped in quite-thick layers. This is the kind the Indians used to make their bark canoes. This same kind of bark is now used for making all kinds of trifling souvenirs for tourists.

A square of thick bark cut on the smooth side of the trunk may be split into a great number of thin sheets. It is just like paper and often the campers will use it to write letters upon. The children like to use it for novelty postcards. It is quite appropriate for note paper on a camping expedition. I have made it into a new novelty for interior decorations. So every one sees a different value in it. However, many of these beautiful trees have been killed to supply the needs of camping parties. But now the State laws forbid you to peel the bark except from the trees that will

be cut during the season. But it is the most fascinating thing to play with and is a pretty novelty.

There are a few more kinds—the silver and the yellow birch has a silvery yellow tint in the outer bark, which curls in ragged ribbons until the tree gets old. The red birch writes its name on the rusty red color of its papery bark. This splits into tatters in true birch fashion and the ragged end of each branch flutters throughout the year.

Now, my dears, you have learned so much about the trees this morning, don't you think you could have a meal with us to-day? I know you will like our little waitress, for she has a lot of little boys and girls all winter long in her schoolroom, and she will bring you everything you like. Here are the menu cards. Oh, what attractive ones we have to-day and very appropriate for the Fourth! The outside cover has a soldier boy sounding the bugle call with the colored American flag in the background and a verse of "In Freedom's Cause." Then "Dinner" is printed on a large red fire-cracker on the inner page fastened with a red, white and blue cord and tassel.

What will you have, now? Our first course consists of Consomme Washington, Mock Turtle Soup au Maderia, Iced Bouillon en Tasse, Green Olives, Pecans, Salted Almonds and Radishes. The second course includes Boiled Penobscot River Salmon with Plymouth Rock Egg Sauce or Pommes Hollandaise, Saratoga Chips, Iced Cucumbers, Sliced Tomatoes and Bunker Hill Pickles; or Roast Young Turkey Stuffed with Giblet Gravy or Cranberry Jelly; Rossacres Farm Spring Lamb with Mint or Brown Sauce and Braised Sweetbreads, a la Lincoln, Banana Fritters with Maraschino Sauce, Fresh Asparagus Tips, Boiled or Mashed Potatoes, new Garden Peas, Boiled Onions and Steamed Rice.

Then the third—Fruit Salad with Cream Dressing, Punch a la Victoria, Steamed English Pudding, a la Wilson or Hard Sauce, Jelly with Whipped Cream and Washington Pie or Fresh Cherry Pie.

The fourth—Mount Vernon Ice Cream, Fancy Assorted Macaroons, Silver Cake and Liberty Pound Cake, Watermelon, Cherries, Mixed Nuts, Layer Raisins, and the last, Edam and American Cheese with Saltines, and Coffee, Tea or Milk.

This is our regular noon-day meal. Only some of the names are special. And, my dears, if they are too big for you to name, please do not think you will get nothing to eat. No, indeed, I'll write it all out for you and you'll get more than you can do justice to.

One day we had rather an amusing incident in our dining room. Probably ashamed as to just how much we did eat, we were all trying to give our reasons. One said the mountain air gave her such a keen appetite; another said it was the exercise; some said the change of climate; while in truth it did make you hungry with everything so delicious; when up spoke one little girl, "Well, I eat more here than I do at home, because I get more"—which, also, was the truth.

Don't you think we need to exercise? We'll take a walk over to the village. Our motor boat has a fresh varnish, but I do hope it will be dry enough to use to-morrow. I know you are just wild to go down to camp in it.

I wonder if we will enjoy the fireworks

to-night and the big concert in the Lake House as much as we did our Indian stunts this morning; think we will?

Hoping you have had a very pleasant Fourth, dears, I am,

As ever,

S. Elizabeth Landis

(To be continued)

THE HEN

By Stanley LeFevre Krebs

("The supply of fresh eggs on hand in June of this year was greater by nearly ten per cent. than the supply at the same time last year."—President Wilson.)

The hen! the hen!
The mighty hen!
Far mightier than the sword or pen!
Her snuggle nest
And peaceful rest
Are signs of things we all love best.

She knows no junk;
She's never drunk;
But is always ready to "sit" and plunk;
And what she makes,
Good gracious sakes!
That takes the cake of all your cakes!

The rooster crows,
And goodness knows
He's something to crow for—'cause it
snows!
But, holy smokes!
There are some folks
Who crow and strut—but are merely jokes!

And Congress "sits,"
And spits, and splits—
A national cabaret of fits!
While business blinks,
The philosopher "thinks,"
And the devil grins his wickedest winks.

All hail the boost
From the chicken roost
And all the stuff therein produced!
What men can hatch,
And all they scratch
To the Old Hen's can't hold a match.

Let wars increase,
Or let them cease,
It don't disturb our hens and geese.
God stuck the luck
In the Old Hen's cluck
And'll keep it there, though hell's amuck.

May all folks crackle
In flames who tackle
Or ever disturb the Old Hen's cackle!
The hen! the hen!
A queen among men!
Hurrah for her! hurrah! Amen!

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BROKEN SPEECH

"Father," said the small boy, "I saw a deaf and dumb beggar in the street this morning, and he had an impediment in his speech."

"A deaf and dumb man with an impediment in his speech!" exclaimed father. "Don't talk nonsense, Lancelot."

"But he had, father," insisted the boy; "one of his middle fingers was missing."—Pittsburgh Chronicle-Telegraph.

CHOP SUEY

Ching Ling Ling and Ching Long Luey
Could never get enough of good chop suey;
One day they ate until they died.
Did they commit chop-sui-cide?

A FABLE FOR STUDENTS

A boy went to Sunday School one morning and heard with a great deal of interest the story of the creation of man. The teacher described just how God made Adam. She said God took clay and mixed it in the right way and moulded the shape of man, then breathed into the nostrils "the breath of life, and man became a living soul." The boy sat for the rest of the hour in a brown study. On the way home he made up his mind he would try his hand at man making.

Out behind the barn was a mud puddle to which he went at once and began to fashion an object in the shape of a man. He had almost completed his work when dinner was called, and, of course, being hungry, after the long sermon, he went immediately to the house. His older brother saw what he was doing, and during his absence completely obliterated his work. When he came back and found his man gone, he was very much perplexed. He wondered about it; he couldn't remember to have "breathed into his nostrils," and couldn't understand how he got away.

That fall he went to the county fair, and in one of the shows he saw on a high stage a little, ugly, misshapen dwarf, strutting up and down. He recognized him at once, began smiling and walking back and forth in front of the platform. After a time the dwarf became annoyed and in surly tones said to the boy: "What are you trying to do, stare a hole through me?" The boy smiled kindly at him and said, "I know you; I made you. Why didn't you stay until I had finished you; you would have been much better looking."

Moral: Remain in school until you are "finished."
"Continue your education."—Ex.

WAYWISE

By Katharine Lee Bates

The darkest wood that the north wind stings
Hath its balsamum and its silverlings,
Its violet interspace.

The bitterest sea that the wan moon knows
Hath its hushful archipelagoes,
Its coral populace.

And the weariest burden mortal bears
Hath, woven in with its sombre cares,
Some broidery of grace.

SILVER AND GREY

Because her hair's so like the flare
Of Star-dust flung upon the air,
Because her eyes flash summer skies
Or greying wings of butterflies,
I love her!

Because her lips are like the tips
Of poppies, or a cloud that drips
Fresh swinging from the reddening haze
Of fiery suns and lazy days,
I love her!

And when I rest, my head close prest
Within her arms, upon her breast,
I know that life no sweeter bliss,
No greater gift can hold than this—
My Mother.

—Floyd Meredith

EVEN THERE

Wifey—"If you die first, dear, you'll wait for me in Heaven, won't you?"

Hubby—"Oh, I guess so. I never went anywhere without having to wait for you."



Our Ten New Missionaries

Standing: Rev. Geo. Randolph Snyder, Mrs. Snyder, Rev. Sterling W. Whitener, Mrs. Whitener, Rev. Frank L. Fesperman, Mrs. Fesperman, Mr. Arthur D. Smith.

Sitting: Miss Tasie M. Shaak, Miss Rosina A. Black, Miss Elizabeth C. Zetty.

NEWS IN BRIEF

MEETINGS OF THE SYNODS

German of the East, Buffalo, N. Y. (Emanuel), Rev. V. J. Tingler, pastor	Sept. 10
Central, Archbold, Ohio (St. John's), Rev. A. Stienecker, pastor	Sept. 16
Northwest, Monticello, Wis. (Zwingli), Rev. A. Muchlmeier, pastor	Sept. 17
Southwest, Jeffersonville, Ind. (St. Luke's), Rev. D. A. Winter, pastor	Sept. 24
Interior, St. Joseph, Mo., Rev. John B. Bloom, pastor.....	Sept. 24
Pittsburgh, Jeannette, Pa. (Grace), Rev. Dr. J. M. Runkle, pastor.Oct. 6	
Ohio, Dayton, Ohio (Trinity), Rev. George T. N. Beam, pastor...Oct. 7	
Eastern, Allentown, Pa. (Salem), Rev. Dr. J. M. G. Darm, pas- tor	Oct. 13
Potomac, Hanover, Pa. (Trinity), Rev. Dr. M. J. Roth, pastor...Oct. 27	

CHANGE OF ADDRESS

Rev. J. Frank Bucher, from Milton, Pa.,
to Shenchowfu, Hunan, China.

Rev. Theo. P. Bolliger, D. D., from Canton,
Ohio, to No. 1918 West Lawn avenue,
Madison, Wis.

Rev. A. F. Dreisbach, Ph. D., from
Strawberry Ridge, Pa., to Y. M. C. A.,
Scranton, Pa.

"The Optimist of Jesus" was discussed
last Sunday in St. Mark's Church, Easton,
Pa., by the pastor, Rev. Allan S. Meek.

President Omwake, of Ursinus College,
preached in the First Church, Easton, Pa.,
last Sunday.

Rev. Dr. Charles B. Schneder, of St.
John's Church, Shamokin, has been spending
some happy vacation days with his
aged parents in Lancaster county, Pa.

Rev. John W. Gilds is arranging for a
special service at the Lower Tinicum
Church, Bucks county, Pa., on September
21, to celebrate the payment of the Church
debt in full.

Mrs. Ellen, widow of the late Rev. Dr.
D. E. Schoedler, is critically ill at her
home, 1142 Chew street, Allentown, Pa.
The prayers of the Church are asked in
her behalf.

Rev. Wm. E. Harr, of Lock Haven, Pa.,
has returned to his work after a vacation
of three weeks in Lancaster, Pa., Ocean
Grove, N. J., and Quakertown, Pa. He
occupied his pulpit on August 24.

Many new friends see this Orphans'
Home Number of the "Messenger." Would
you not like to have such a weekly visitor
in your home? It costs less than four cents
a week. Do you say you cannot afford
that much for religious literature?

On Sunday evening, August 17, the Rev.
Henri L. G. Kieffer, of Evangelical Re-
formed Church, Frederick, Md., addressed
a union meeting in the Glade Church, of
Walkersville, Md., in the interest of the
League of Nations, clearly setting forth
the salient points of the proposed cove-
nant.

Rev. Blanchard A. Black, of Irwin, Pa.,
has been spending several weeks of his
vacation at the parental home in Alexandria,

Pa. Through the generosity of the men of
his congregation, he will also be permitted
to enjoy the Bible Conference at Winona
Lake, Ind. He expects to be back in his
pulpit September 7.

Next week's "Messenger" will pay spe-
cial attention to that very significant event
in the life of the nation—the opening of
the schools. In view of the Day of Prayer
for Schools, would it not be a good time
for all our readers to do some special think-
ing with regard to Christian education and
the necessity for moral education, together
with the proper use of the Holy Scriptures,
in the public schools?

In the recent letter issued by Mrs. A.
K. Zartman, Thank Offering secretary for
the W. M. S. G. S., the following error
crept in, which, although but one word,
means very much. The statement, "Send
all Thank Offering money to your Classi-
cal secretary immediately after your service,"
should read thus, "Send all Thank
Offering money to your Classical trea-
surer."

Harvest Home Services were held in the
Frieden's Charge, Lehigh Classis, Rev. J.
O. Oswald, pastor, August 3, 10, 17, at the
Slatedale, Frieden's, and Union Churches,
respectively. The altars and pulpits were
fittingly decorated and the blessings of
God acknowledged by a thankful people.
The offerings at Union Church were \$220;
at Frieden's, \$79.06. The Slatedale offer-
ing has not yet been announced.

The Men's League of the Reformed
Church at Holyoke, Mass., has arranged a
series of six lectures to be given on the
third Wednesday of each month, beginning
with October. The lectures will be given
by the pastor, Rev. Edward C. Stuebi, and
a Community Sing or musical entertain-
ment will precede each lecture. The pro-
ceeds are to form the beginning of an or-
gan fund.

St. Paul's congregation, Youngstown,
Ohio, Rev. Richard R. Yocom, minister, ob-
served the 25th anniversary of the organiza-
tion of the Sunday School on July 13.
As one of the special features of the day,
each one was encouraged to give an offering
of at least twenty-five cents. The total
offering of the school was not to be less
than \$25. They went far over the goal.
On September 14, the 25th anniversary of
the organization of the congregation is to
be observed.

At the union religious service held in
connection with the Community Chau-
tauqua in Fleetwood, Pa., the sermon was
preached last Sunday morning by Dr. Paul
S. Leinbach, editor of the "Messenger."
Rev. Jacob Landis, pastor of the Reformed
Church, presided, and Revs. H. E. Messer-
smith, of the United Evangelical Church,
and John Baer Stoudt, of Northampton,
Pa., participated in the service. Other
clergymen present were Rev. Isaac M.
Schaeffer, D. D., of Ashland, Pa., and Rev.
M. H. Brensinger, of Fleetwood.

In keeping with its annual custom, the
National Reform Association again offers
to all pastors this year who will discuss the
subject of public education in their pulpits
on the second Sunday of September, the
Day of Prayer for Schools, or a contiguous
Sabbath, appropriate literature, free of
charge. This literature is in advocacy of
the training of our youth in Christian
morality and consists of suggestive out-
lines for sermons, up-to-date editorials and
articles on the subject. Address National

A. LETTER FROM THE EDITOR TO THE YOUNG FOLKS

We should like the young folks in the
big "Messenger" family to write from
time to time and tell the Editor what
things in our "Home and Young Folks'
Department" they like best, and why. The
Editor likes to keep in touch with the
young folks, and he wants to know just
how fully those pages are appreciated and
what things our boys and girls find most
interesting and helpful. It is fine to get
the point of view of the young people.

Just at this time, the Editor would like
to say that he will send a good book as a
prize to that boy or girl who sends, by
September 10, the best short letter about
the "Home and Young Folks' Depart-
ment" in the "Messenger" of August 21.

Tell whether you liked it or not, what
things you liked most, and why, and then
in conclusion write something about the
poem entitled "Thy Friend." Does that
appeal to you? Do you discover any typographical
error in the poem as printed in the
"Messenger"? What should be the
last word in the line which begins "Be
of thy portion"? Could you improve the
second last line? Why do you think it
would be better to use the word "hills"
instead of the word "sea"?

Now let any young folks under sixteen
write and tell me what they think about it.
Address Editor "Reformed Church Mes-
senger," Fifteenth and Race streets, Phil-
adelphia.

Reform Association, 209 Ninth street,
Pittsburgh, Pa.

"Town and Country," having heard that
sweet corn sells at 90 cents per dozen in
Philadelphia, issues a warning in behalf
of the "League of Consumers" that any
profiteers up that way who dare to ask
more than 25 cents per dozen for sweet
corn will be "shot at sunrise." It is de-
clared that those who desire a sanitary
home-coming, should remember that God
makes the corn grow just as cheaply now
as before the war.

Mr. John N. Lawfer, one of the best
known laymen of the Reformed Church in
Allentown, Pa., has been greatly bereaved
by the sudden death of his beloved wife,
Mrs. Irene C. Lawfer, who passed away at
her home, 31 North Sixth Street, Allen-
town, at 11:45 P. M. on Thursday, August
21, from a stroke of apoplexy. Although
not in good health for some time past, Mrs.
Lawfer had not been confined to the house.
Besides her husband, she is survived by
a daughter, Miss Emily M. Lawfer, and a
son, Harold S. President W. F. Curtis,
of the Allentown College for Women, had
charge of the funeral services on Monday
the 25th, at 3:30 P. M.

St. Andrew's Church, Philadelphia, had
five mission study classes, contributed \$35
per capita for congregation and benevolent
funds, went "over the top" in the War
Emergency fund, has a "front line" Sun-
day School with regular missionary instruc-
tion, had twenty men in the U. S. service,
has 164 Church members, 574 Sunday
School members, 30 "Messenger" sub-
scribers. During the "flu" epidemic the pas-
tor of St. Andrew's, Rev. A. P. Frantz,
visited over 700 sick persons, often giving
20 hours out of the 24 in ministering to the
sick. This has been a year's record of
fidelity that well deserves a good vacation
and promises much for the future.

Can you afford to deprive your family of a Church paper?

The new address of Rev. Henry L. Beam is 231 East Market street, Tiffin, Ohio.

The address of Rev. S. Romeis is changed from Campbellsport, Wis., to Vegreville, Alberta, Canada.

Rev. J. W. Meminger, D. D., of Lancaster, Pa., filled the pulpit of Grace Church, Akron, Ohio, August 17.

Rev. and Mrs. Walter E. Garrett, of Philadelphia, have been visiting relatives and friends in Lebanon and York Counties.

Somebody suggests that maybe we can keep warm next winter by "burning our hills."

Rev. Dr. Charles F. Wishart, of the Second Presbyterian Church, Chicago, Ill., has accepted the Presidency of Wooster College, Ohio.

Rev. Dallas R. Krebs has written a complete history of the activities of Spring City, Pa., in the war, which has been very highly commended.

Rev. Dr. J. J. Schaeffer, of Trinity Church, Allentown, Pa., has returned with his family from a pleasant vacation spent at Gilbert's, Pa.

Rev. C. F. W. Hustedt, of Pearl City, Ill., died August 14, at Rochester, Minn., following an operation at Mayo Brothers' Sanitarium. Rev. Mr. Hustedt, who graduated from the Mission House in 1887, was a faithful minister of our Church.

Rev. F. H. Fisher, of Calvary Church, Philadelphia, has returned from a delightful vacation. In addition to a week at Collegeville, he was privileged to enjoy a feast of good things at the Northfield Conference.

Rev. Dr. and Mrs. Paul J. Dundore, of Christ Church, Latrobe, Pa., have been enjoying the sea breezes at Ocean Grove, N. J., and are now spending vacation days with relatives and friends in Berks County, Pa.

Rev. H. H. Rupp, of Steelton, Pa., put in a very full day amid his boyhood surroundings on August 17, when he preached in the morning at Lineboro, in the afternoon at Snydersburg, and in the evening at Manchester, Md.

The "Messenger" greatly regrets to learn of the death of Mrs. Ellen Achey Ditzler, the beloved wife of Rev. John A. Ditzler, pastor of Grace Church, Frederick, Md. The sincere sympathy of a great host of friends goes out to this dear brother and the three motherless children.

All delegates attending the W. M. S. of Ohio Synod at the First Church, Dayton, Ohio, September 23, who desire accommodations, will please make advance reservations by writing to the secretary, Mrs. O. K. Welker, 29 Beverley Place, Dayton, Ohio.

The first Bartholomew Reunion will be held Saturday, August 30, at Central Park, Rittersville, Pa., with services at 2 P. M. in the Reformed Church, with address by Dr. Allen R. Bartholomew, of Philadelphia.

PASTORS PLEASE NOTICE

If you have not returned the post-card asking for information for the ALMANAC for 1920, will you not please do so immediately. It is important that as many pastors as possible should comply with this request.

PUBLICATION AND SUNDAY SCHOOL BOARD

All relatives are urged to be present. Music is in charge of Prof. Bartholomew, of Bethlehem.

Our Hungarian Mission in Akron, Ohio, will come into possession of a splendid new parsonage, September 1, through the activity of Mr. W. J. Frank, of Grace Church; Mr. A. H. Harter, of Wooster Avenue Church, and some other Akron folks who are interested in this good cause. The women of our Akron Churches will furnish a part of the parsonage for the use of the deaconess, Miss Irene Basso.

"Loyal Citizenship" is the title of a red, white and blue booklet compiled by Dr. Wilbur F. Crafts for school superintendents, principals, pastors, and other leaders to aid them in promoting loyalty to law. Single copies will be sent free, on request, by the International Reform Bureau, 206 Pennsylvania avenue, S. E., Washington, D. C.

In last week's "Messenger," in one of the admirable articles on the "Rural Church," the statistics with regard to the Farmersville, Pa., charge erroneously gave the number of communicants in 1919 as 613. It should have been 713. Through the energy of the pastor, Rev. H. J. Ehret, there was a substantial gain in this charge in all departments.

We agree with the "Congregationalist" in saying, "It is a joy to meet the pastors from the West, North, South and East, as they come and go on vacation days. Without boasting of their good works, they give you the impression that they are sticking bravely to their respective jobs, and getting results, even at a time when one of the hardest and at the same time one of the noblest things a man can do is just to be a faithful, persistent, courageous, and consecrated pastor of a local Church, large, small, or middle-sized."

Rev. J. J. D. Hall, who has been for 11 years in charge of the Galilee Mission, 823 Vine street, Philadelphia, has closed an active and interesting career in this city, and will go to Boston for six months' service at the Union Rescue Mission on Dover street, after which he expects to travel through the country. During his service in Philadelphia, more than 14,000 converts are reported, and 36 of the men have entered the Gospel ministry. Rev. Mr. Hall, who is a Protestant Episcopal minister with a Southern drawl that he brought from Alabama, has put in 7 nights of service a week and 3 hours of service every night. His day began at 6 A. M. and continued through to 11:59 P. M., with other hours by appointment.

Rev. David J. Wolf, pastor of the First Church, Apollo, Pa., conducted the mid-summer Communion service in the South Bend, Pa., charge, which is being served during the summer months by John N. Garner, a student in the Lancaster Theological Seminary. The charge consists of the South Bend and Gastown congregations. Services in both places were well attended, and the offerings for apportionment were very liberal. Eighteen persons were received into Church membership. The charge desires a pastor, to whom a salary of \$1,200 per year will be paid, together with the free use of the parsonage, located at South Bend. Mr. H. H. Hanna, South Bend, Pa., is secretary of the joint consistory.

The open proposal of the outcast American brewers, months ago, to move their machinery to China—they will move their machinations also—has called out many spoken and written protests, but very few petitions to Congress to save our country from the shame of companionship with Japan and Britain in such an imposition upon China. And the request for an amendment to the prohibition enforcement Act to keep American brewers out of China

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has been turned down by committees in charge of that Act in both Houses. Representative C. H. Randall has introduced a separate bill for that purpose, but it languishes for lack of popular demand for such legislation. Almost everybody blames Japan for Shantung, but why not ask Congress to save the United States from doing an equal wrong?

Despite rain and bad roads, nearly 250 people gathered in the historic "River Church" at Wapwallopen, Sunday evening, August 17th. Owing to the shifting of population no service has been held in this Church for a number of years. A revival of interest in the old Church led to this service which was attended by members from all the congregations in the charge. The Lutheran pastor, Rev. Andreas Bachofer, and the Reformed pastor, Rev. Harry A. Behrens, delivered brief sermons. A Cemetery Association has been formed to take over the Church's interests in the old burying ground and steps taken to enlarge and improve the ground and preserve the old Church. A liberal subscription was given for these purposes.

Several hundred members of the Althouse family joined in the annual reunion of the clan, which was held in Menlo Park, Perkasie, Pa., August 20. Professor C. O. Althouse, of Philadelphia, president of the association, had charge of the ceremonies. Prayer was offered by Rev. U. O. Silvius, and the address of the day was made by Dr. Leinbach, editor of the "Messenger." The "Sellersville Herald," speaking of Professor Althouse, says: "What the propeller is to the aeroplane, C. O. is to the Althouse Family Association. What a tame affair family reunions would be but for his pleasantries and genius in looking after the infinite details that make the difference between the success and failure of a program!"

In commenting on the new party labeled "American," proposed by Ex-Governor Ferguson, and sanctioned by former Senator Bailey, of Texas, Hon. Wayne B. Wheeler, General Counsel of the Anti-Saloon League of America, says: "Any national political party whose mission is to repeal an amendment ratified by 45 States, to resurrect the most lawless and corrupt traffic which has cursed the American people, and to champion reaction generally, is doomed to failure before it starts. The founders of this new party failed to realize that we are at the beginning of a new age, in which the real value of humanity is to get recognition as never before. This is the reason why the liquor traffic had to die. New political parties will die at birth if they have no higher mission than to lead the people backwards."

In St. Paul's Church, Mahanoy City, Pa., Rev. George M. Smith, minister, mid-summer Communion was held July 6 with an average attendance and offering. One adult was received by confirmation. Sunday evening, August 17, will long be remembered in St. Paul's because it marked the farewell service given to Missionary-elect Arthur D. Smith. The service was well at-

tended and very impressive. Dr. C. E. Creitz made a strong and helpful address, as the representative of the Board of Foreign Missions. In a clear and concise way the young missionary, who represents the highest type of manhood, responded. On the evening following an informal farewell reception was tendered him in the social rooms of the Church. The congregation was happy to provide his equipment.

Rev. W. J. Muir, Field Secretary of Mercersburg Academy, after spending the summer months in Ohio and Indiana in the interest of the Academy, is spending his vacation at his home at Scottdale, Pa. He reports the \$50,000 fund for the new Administration Building for the Academy almost completed. During his stay in the Middle West, he preached for Revs. M. N. George, Lafayette, Ind., and F. H. Keller, Bucyrus, Ohio. He reports a growing interest among the members of the Churches throughout those States in the Forward Movement of our denomination. Many pastors and consistories are already planning how to do their part, and more. The sentiment seems to prevail that the Movement will bring the entire Church into a consciousness both of her strength and her real mission, more than anything heretofore accomplished or attempted.

Colonel Edward M. House, the chief confidant and advisor of President Wilson, is reported as saying in England the other day that America on a prohibition basis will soon outdistance all competitors in industry and commerce. In a letter to a friend in Washington, Colonel House says, "Prohibition in America will mean prohibition everywhere sooner or later. Europe will not be able to compete with us under such conditions. The British press does not represent the real feeling here. There is already a strong sentiment for prohibition among the young men, and this will grow as the experiment proves successful with us. If I were advising our prohibitionists, I should counsel leaving England to her own devices. If we urge it, directly or indirectly, it will be longer coming than if we do not. The results with us will speak for themselves and anything we do will only prejudice the case."

One of our cherished subscribers in Maryland, renewing her subscription to the "Messenger," says she has been a reader of this paper for more than 40 years, has always enjoyed its visits and "never more so than now." After writing some kind words about the present editor, she says that she is at present deprived of the privilege of attending the services of God's House and "would love to read some good sermons now and then." We are wondering how many "Messenger" readers would like to have an occasional sermon published in these columns. We realize that the majority of present day readers prefer a number of brief articles to one or two long articles, but we desire to help all classes of readers, and if there are indications that the sermon feature would be generally appreciated, we shall be glad to oblige.

The Presbyterian Board of Home Missions is planning the re-education of country clergymen, to enable them to cope with post-war problems. As part of the program to enable its ministers to keep up with the times, the Board plans to spend \$10,000 for the re-education of ministers in 1920, and \$25,000 each year for a special graduate course of study for the most promising rural pastors. The Board's announcement says, "The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, study the Bible, teach and visit his people in their homes; but he is called on now to lead the community in work for better roads, consolidation of schools, reform movements, financial

'drives,' and recreational problems. He is called on to be a pastor, not a preacher only."

A request: Grace Church, Pittsburgh, Pa., is located in the immediate vicinity of two great schools, the University of Pittsburgh and the Carnegie School of Technology, just three blocks from the former and four blocks from Tech. and Margaret Morrison. The Church desires to be of service to students and especially to those of the Reformed Church. Pastors and others are therefore kindly requested to send names and, if possible, addresses of young men or women who are attending one or the other of these schools, and also to commend Grace Church to these young people. The Church wishes to be a spiritual home and social center for these students in that section of Pittsburgh. Please address communications to Grace Reformed Church, Dr. Frederick C. Nau, pastor, Bayard and Dithridge streets, Pittsburgh, Pa. The congregation would also be thankful to any who would send names of any Reformed Church families moving into that part of Pittsburgh.

One of the invalid readers of the "Messenger," who sent her copies faithfully to the soldier boys during the war, after she had read them, and who is now binding all the issues in book form for permanent preservation, writes about the irregular arrival of recent issues. We want to assure all our readers that we want them to report to us whenever their "Messenger" fails to arrive and whenever they arrive too late. There is no good reason why any reader within a reasonable distance of Philadelphia should be delayed in receiving the "Messenger" until the Monday after it is issued. The "Messenger" is mailed Wednesday afternoon, and now that the war is over, we are unable to see why the Post Office Department cannot deliver it promptly. We know that there are many like the splendid Christian woman referred to in this note who say that the "Messenger" is "a great Sunday companion," and we are grateful that this is true.

The dedication of St. Peter's Reformed and Lutheran Church, Plainfield Township, Northampton County, Pa., attracted large crowds on August 10. Three services were held on Sunday, and additional services on the five nights following. Dinner and supper were served in the social room on Sunday for the convenience of people coming from a distance. The speakers, as announced previously in the "Messenger," responded without one exception, and gave inspiring messages. Rev. W. U. Helffrich, of Bath, Pa., had charge of the financial gathering on the day of dedication, and through his congenial management the day's receipts were \$3,899.88, of which \$1,500 was in cash and the remainder in pledges payable within one year. Rev. Wm. H. Brong, pastor of the Reformed congregation, had charge of the financial appeals at the service during the week, with the following results: Monday, \$771.50; Tuesday, \$585.07; Wednesday, \$285.00; Thursday, \$1,437.40; Friday, \$1,637.60; subsequent subscriptions, \$222; total, including day of dedication, \$8,938.45. The Church built its own electric light line, a distance of three miles, so as to get service from the Pennsylvania Utilities Company. The new building is of Holmesburg granite and is the fourth building in the history of the Plainfield Church. The first two were log structures, owned exclusively by the Reformed congregation. The third building was of brick, erected in 1832, when the Lutheran congregation was given a half interest. The present edifice was decided upon at the joint meeting of the two congregations on Good Friday, April 10, 1914, when a large majority voted to erect a new Church instead of repairing the old brick building. The funds warranted the letting

of the contract June 1, 1916. The old Church was razed and the new building erected on the same site. The cornerstone was laid October 5, 1916, and the chapel dedicated June 9, 1918.

MRS. ELLEN ACHEY DITZLER

On the afternoon of August 19 the whole community in Frederick, Md., was shocked by the death of Mrs. Ellen Achey Ditzler, the wife of Rev. John A. Ditzler, pastor of Grace Reformed Church. She had so endeared herself to a large circle of friends that the grief caused by her sudden passing away extended far beyond the limits of Grace congregation, and her husband and children were at once surrounded by a host of loving friends, who rendered every sympathetic help which it was possible to provide. On the evening of August 21 the body was carried to Grace Church, where it lay in state from 6 to 8 o'clock and was viewed by a large company of friends. At 8 o'clock the funeral service was held, the Church being unable to accommodate all who came to pay their last tribute of affection and respect. The service was in charge of Rev. Henri L. G. Kieffer, pastor of the Evangelical Reformed Church, assisted by Dr. Charles E. Wehler, acting president of Hood College, Rev. U. S. G. Rupp, D. D., pastor of the Evangelical Lutheran Church, Frederick, and Rev. Robert Lee Bair, pastor of the Utica charge. The sermon was preached by Rev. Mr. Kieffer, who spoke from the words, "Her sun is gone down while it was yet day." At 8 o'clock the next morning the body was taken by automobile to Hanover, Pa., accompanied by about one hundred members of the congregation and by a number of other friends from the community. Here it was affectionately laid to rest in the beautiful Mount Olivet Cemetery, the service at the grave being read by Rev. Henri L. G. Kieffer, assisted by Rev. Robert Lee Bair and Rev. Marsby J. Roth, D. D., of Hanover. The pall-bearers were the six deacons of Grace Church, while the six elders served as honorary pall-bearers.

Mrs. Ditzler was the daughter of the late James B. and Grace T. Achey, of Philadelphia. Her parents died while she was a child and she was reared in the home of her great-uncle, Edward W. Patton, Philadelphia. She was graduated from the Pennsylvania State Normal School, Millersville, Pa., in the class of 1909, after which she taught for one year in the schools of Andalusia, Bucks County, Pa. On June 22, 1910, she was married to Rev. John A. Ditzler, then pastor at Selinsgrove, Pa. She was brought up in the Reformed Church, being, at the time of her marriage, a member of St. John's Church, Philadelphia, and in her husband's pastorate, first at Selinsgrove, and then at Frederick, where they removed in March, 1914, she was of the greatest help to him in his work and endeared herself to his people. In Grace Church she was the President of the Young Ladies' Guild, of whose members she was the friend and helpful leader; a teacher in the Sunday School and an active worker in the Missionary Society, being an efficient teacher of Mission Study classes. It was remarkable that, with the care of little children, she found time to render so much service in her Church.

She is survived by her husband and three children, Anna Mary, aged eight years; Edward Daniel, aged four years, and John William, born August 9, 1919. This last named child, who has his life at the cost of his mother's life, was baptized at the parsonage just before his mother's body was removed, by Rev. Henri L. G. Kieffer. May God bless and comfort this, His servant; may He, by this sorrow, bind him and his people still closer by ties of tender love; may He enrich his ministry and give

him a new power for comfort and sympathy in that, having himself suffered, he will understand the sufferings and sorrows of his people; and may He watch over and bless these dear children and cause to be realized in them all the ideals which their mother cherished for them.

H. L. G. K.

THE REFORMED CHURCH IN NORTH CAROLINA

The Missionary Conference held recently in Catawba College buildings was a splendid success. From the standpoint of the number in attendance, interest manifested and devotion to the cause of Christ, it compared most favorably with some of those in the oldest sections of the Church. There is a fine spirit of oneness of aim and purpose among our brethren in the South. They are maintaining our standards and are with us desirous of doing our full part in building the Kingdom into all departments of life.

These annual Conferences on the great problems that confront us in the Church will help the brethren in that section of our Church quite a great deal, not because they need them more than other sections of the Church do, but because they feel their isolation so much. Somehow a number of them think that they are lost sight of by us in the North. It may be that this has been true to a certain extent, but it should be true no longer; for if our observations were correct then our Church in the South according to its numerical strength has nothing of which it needs to be ashamed. In the work that it has been doing, the spirit of self-sacrifice that it is manifesting and the progress that it is making, it stands alongside of the advanced in our denomination.

Our Church in North Carolina has three specific needs.

First of all, it should become more deeply conscious of its own possibilities, of its own strength. This, of course, is the one great need of the whole Protestant Church. It is doing well, but it can and within a few years will do much better. If the present fine spirit that we came in contact with continues to be deepened and takes a firm hold on at least half of their 6,000 members, then we up here will be outdistanced. At no Conference have we found the laymen so much in evidence and more deeply interested. The present financial possibilities in their Churches are very good and they are growing rapidly much better.

But however much these people may do this, their task is so large that they cannot achieve it alone. They need and should at once have help in both men and money. They need men for their pulpits and money for new Church buildings. Take, for instance, the new town of Kannapolis. We are glad that our Mission Board has enrolled it, for there is a splendid opportunity to build up a strong congregation in a few years. The indications are that this place will be a city in a short time. A wide-awake young man is needed there now, and delay will mean loss for the Church. Northern capital is being invested in the South in increasing amounts and there are many open doors.

The third and, we believe, the greatest and most urgent need is in connection with the work of Catawba College. If I had \$5,000 to give away I would send Dr. Wolfinger, the President, a check for that amount to-morrow and tell him to use it in putting those buildings in such a condition that they would challenge the young people from the best homes. I would consider that a first-class investment for the Kingdom, and it would bring very large returns in the building and extension of the Kingdom. We were told that they are to re-

ceive \$100,000 out of the Forward Movement Budget. That is the very least that they should have, But that is at least a year in the future, and they need help now, this fall, this winter.

If you cannot give them the above amount, you can join the Catawba League and send them \$10. They need 500 such contributions, and why will you not be one? You know the importance and the value of a Christian College; it would be difficult to overstate the pivotal place that Catawba College occupies in the life and growth of our Reformed Church in North Carolina.

Will you help such a work? Do it NOW.

Chas. B. Alspach

NOTICE

Copies of minutes of West Susquehanna Classis will be mailed to all parties who have requested same, as soon as they are received from the printer.

R. R. Jones
Stated Clerk

ACTION OF CONFERENCE ON MERGING OF CHURCH PAPERS

To the Synods of the Northwest, Interior, Central, Southwest, Ohio and German Synod of the East.

Dear Brethren: In response to the request of the General Synod taken at Altoona, Pa., March, 1919, the representatives of Publication and Sunday School Board of the General Synod, the Board of Directors of the Central Publishing House, and the Board of Publication of the Ohio Synod met in conference in Cleveland, O., August 13, 1919.

The Conference considered the tentative plan of consolidation of the "Christian World" and "Reformed Church Messenger," and the publication of a United English Church Paper under the Board of the General Synod and an agency contract with Central Publishing House, and editorial representatives from your reverend bodies.

The desirability of a strong, largely circulated weekly Church Paper was recognized, as well as of the hearty approval of the several Synods.

After a full and frank discussion, it was unanimously agreed to recommend the tentative plan herewith presented to the consideration of the Synods, and the Presidents of the three Boards were directed to prepare this statement to be sent through the report of the Publication and Sunday School Board to the Synods named. It being also agreed that if a majority of the Western and German-English Synods favorably considered the publication of a United English Weekly Church Paper, the several Boards would meet and arrange the necessary details for the consolidation.

The tentative plan is as follows:

1. That the "Christian World" be consolidated with the "Reformed Church Messenger" under the name "Reformed Church Messenger and Christian World."

2. That the Central Publishing House and Publication and Sunday School Board of the Reformed Church agree to an equitable transfer of the subscription list, having due regard to prepaid and unpaid subscriptions.

3. The United Church Paper to have an associate editor to be elected by the Ohio Synod, his office to be with the Central Publishing House, and editorial contributors to be elected from the Central, Northwest, Southwest and German Synod of the East.

4. That the United Church Paper have a subscription agency and Western office with the Central Publishing House, on a

basis of a commission of 10% for subscriptions, and 5% for subscriptions secured through agents from the territory of the Ohio Synod, Central, Southwest and Northwest Synods.

5. That the Central Publishing House continue as the Western Depository of the Publication and Sunday School Board of the Reformed Church.

6. That all the institutions and benevolent Boards and agencies of the Church shall receive equal recognition and equitable amount of space in the United Church Paper.

Conrad Clever

President of the Publication and Sunday School Board of the Reformed Church

Henry Schmidt

President of the Board of Directors of Central Publishing House

The Board of Publication of Ohio Synod, by David I. Prugh, President

HOOD COLLEGE, FREDERICK, MD.

Although nothing from Hood College has appeared in the "Messenger" in recent weeks, this does not signify that nothing has been done during the summer. In the absence of President Apple, who is giving all of his time to laying the plans for the successful carrying through of the Forward Movement, Vice-President Wehler has been almost daily in his office, holding conferences with parents and prospective students, and attending to correspondence which is annually becoming more voluminous. As a result, there are enrolled at this date one hundred and forty-eight young ladies as over against one hundred and thirty-seven, the high water mark of last year, with three good weeks yet ahead of us.

The above number may not seem surprisingly large to the general public, but when it is remembered that our dormitory capacity on the campus hitherto has been 110, then it will perhaps be more fully realized that the matter of providing comfortable quarters for 148 or more becomes considerable of a problem. To provide for this, a force of mechanics is at work constructing additional rooms on the fourth floor of Shiner Hall, where from fourteen to sixteen students will be accommodated, and about twenty-two students and teachers will be housed in West Hall of the Seminary. This crowded condition makes the second dormitory on the campus an absolute necessity if Hood is to enjoy a normal growth. The student body for the coming year, as at present constituted, will represent eighteen different States of the union and the District of Columbia.

The twenty-seventh academic year of the College will open on Thursday morning, September 11th. Registration of day students will take place on Tuesday, the 9th, and of boarding students on the 10th. On account of the withdrawal of several members of the faculty at the close of last year, and a slight reorganization of the work, the following changes have been made in the teaching force. In the place of the dean, Mrs. Fleming (resigned), Dr. Helen Price will be Dean and Professor of Latin and Greek. Dr. Price has for the past six years been Professor of Latin and Greek at Oxford College for Women, Oxford, O. She took her Bachelor of Arts degree at Swarthmore, and her degree of Doctor of Philosophy at the University of Pennsylvania, and is a Phi Beta Kappa member.

The head of the English Department will be Miss Esther B. Shaw, Ph. D. Miss Shaw is a graduate of Mt. Holyoke, and took her Doctor's degree at the University of Michigan, and is also a Phi Beta Kappa member.

The Department of Chemistry will be presided over by Miss Rebecca K. Hubbell. Miss Hubbell is also a graduate of Mt. Holyoke, and took her post-graduate work at Yale University. She has had nine years' experience as teacher in chemistry, and comes to Hood with the best of recommendation. Miss Edith Andrews, B. S. (Columbia), will be the new head of the School of Home Economics. Miss Katherine Abbey, A. B. (Smith), has been selected as the assistant teacher of French and Spanish. Miss Mary Ott will be assistant in the Department of History. Miss Ott has been a successful teacher of history for a number of years, and has been studying during the past summer at Harvard University.

Miss Mabel Bishop, who is a Wellesley graduate and a post-graduate of Smith College, will have charge of the Department of Biology. Miss Bishop has also done further work in biology in Cornell University and Johns Hopkins University. Before coming to Hood she was assistant in biology and psychology at Goucher Col-

lege, and also held similar positions in University of Michigan and Rockford College, Rockford, Ill.

In the School of Music, Prof. Harry C. Harper will be professor of pipe organ and pianoforte and become the director of the Conservatory, while Mrs. A. Woodbury Hawes, assisted by Miss Mary H. Filler, will take charge of the Department of Voice Culture. Prof. Harper comes to us from the University of South Dakota, and Mrs. Hawes has been the successful director of the Music School in Rockford College, Rockford, Ill. Miss Filler is a graduate of Hood College, and has had a four year's course in voice at the New England Conservatory of Music, Boston, Mass. The other members of the faculty will remain the same as last year.

It is the general opinion of those immediately connected with the institution that the faculty, as selected for the coming year, is the strongest that has yet been brought together at Hood College, and all are looking forward to a successful year of work.

opening of the Language School.

These two young women are the first of the foreign missionaries for whose support the W. M. S. G. S. is directly responsible.

An Error

In a recent letter from Mrs. Allan K. Zartman, Thank Offering secretary for the W. M. S. G. S., issued through the Missionary Correspondence Department to the Thank Offering secretaries, the following error crept in. It is only one word, but it means so much.

The statement, "Send all Thank Offering money to your Classical secretary immediately after your service," should read thus: "Send all Thank Offering money to your Classical treasurer."

This mistake occurred in making the final copy from the original manuscript.

Sincerely yours,

Mrs. Allan K. Zartman

PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent.

It affords us pleasure to announce that there are good prospects for a deaconess' training class this fall. A number of applications have already been received; even if all of these should be accepted, there will be room for more. In starting the work of the incoming class it would be well to have the complete enrollment of the entire class from the very beginning. We would prefer to secure a class just as large as the room at our disposal will permit. When we go to the trouble to provide a force of teachers for this training, the larger the class the more the efforts of the teachers will be worth while.

The question naturally arises as to who should follow this calling. We invite women of such natural endowments, inclination and character as are desired in students for the Christian ministry. The same motives that prompt young men to enter the Christian ministry will prompt women to enter the deaconess' calling.

Do you have a keen desire to render valuable service to your Saviour, to your fellow men? Do you find pleasure in caring for those afflicted with sickness? Is it a matter of pleasure to you to engage in all manner of Sunday School and Church work, such as teaching, conducting meetings in the various classes and organizations in a modern parish? Do you feel any inclination to visit and minister to the wants of the needy? Do you feel that God has endowed you for such work? Then we ask you prayerfully to consider whether He has not called you to this service?

We feel confident there are in our Church many women of mature age, highly endowed mentally and spiritually, gifted and consecrated to their Saviour, who would find pleasure and who would be quite sure to succeed in it. Our Churches have yielded many young men to the Christian ministry, and they have given a good account of themselves in that calling. The women of the Church are no less promising in this kind of work. Do they not predominate in their interest and attendance at both the Sunday School and Church service? When properly trained for the work they will be found almost indispensable in

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

Privileges of a Missionary Conference Delegate

Miss Flora E. Walbach, delegate from the First Church, Easton, Pa., was one of the few young women from our denomination who attended the Wilson College Summer School of Missions. Our aim next year should be not fewer mature women, but more young women at the Missionary Conference.

Miss Walbach is a graduate nurse and has had a rich war-time experience as a Red Cross nurse. Her particular work this winter will be in connection with the Schlatter Missionary Society. We are indebted to her for the following article:

"What is the use of a Missionary Conference, anyway?" one young lady said to another. "I don't see why you did not come to the mountains with me; you certainly would have had a better time. I don't believe in these missionary affairs."

It is true, I did give up my trip to the mountain to attend the conference at Wilson College, but it was not a sacrifice; it was a joy!

College was really in session; the scholars being the women and girls of our denomination gathered together from all parts of the United States. What a wonderful gathering; what a unity of feeling as we associated in class and lecture, morning prayer and sunset service. Oh, the fellowship of Christian service!

The impression of such a conference is instilled in the heart and soul—the brotherhood of man; all working together with the same man; One goal—the world for Christ.

Is it not wonderful! Is it not beautiful! Young women of the Church, this is our world, our opportunity. What shall we do to help reach the goal?

Shall we not give ourselves to the service of our King?

I pledge my loyalty to Jesus Christ, my Saviour, Master, King; one faith, one love, one hope of life in Him for all the world.

The Work Is Calling

If a census were being taken of the missionary societies which have secured the Program Packet for use at their September meeting, would your society be on the

"preparedness" list? We hope all the societies will conform to the plan of the General Society and begin the study of Christian Americanization at their September meeting. The packet contains twelve hand books. These are to be given to the women who are chosen to lead the monthly meetings.

These hand books contain outlines, suggestions and directions for the meetings. There are two sets of programs in each handbook. No. 1 Program gives an outline, which adheres closely to the Text-Book, "Christian Americanization, a Task for the Churches;" No. 2 Program links the textbook thought directly to the work in our denominations. When you plan for the September Program be certain to consult the July "Outlook of Missions," pages 307 and 325.

Order the packets from the office in the Reformed Church Building, Fifteenth and Race streets, Philadelphia. The packets contain the new catalogue of our publications, price of packet with twelve hand books, devotional service by Mrs. Edward F. Enevemyer, leaflets, etc., 50c. Where one Program hand book will be passed from leader to leader, a thirty-five-cent packet can be secured. This contains the same literature as the fifty-cent packet with this exception, one hand book instead of twelve.

Our New Secretary

Miss Carrie Kerschner, in charge of the English Department of Religious Education and Music in the Japanese Mission, San Francisco, Cal., will be released by the Home Mission Board August 29, in order to take up her work as secretary for the W. M. S. G. S. in September. Miss Kerschner succeeds Mrs. Gertrude Cogan Lyon, whose resignation took effect last January.

The Executive Committee of the W. M. S. G. S. are gratified to have been able to secure Miss Kerschner for this very important position.

A New Responsibility

Miss Rosina Black and Miss Elizabeth Zetty sailed from San Francisco, Cal., for Japan, August 27, on the S. S. Tenyo Maru. They will arrive in Japan for the

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AUTOMOBILE SERVICE

many of the activities of a modern Church. This is an age in which the women are engaged in almost every kind of activity in the secular sphere, and it is this tendency which will undoubtedly help to stimulate the deaconess' work. In the dawn of the new era, demanding ever more earnest and efficient Church work, it is only natural that women should rise to a position of ever-increasing usefulness in the Church.

We invite such of the women of the Church who appear to be adapted to this work to consider earnestly whether God is not calling them to this service. If you are interested in the work and desire more information about it, write to us, ask any questions that may arise in your mind, and we will furnish you with the information you may want.

Canned Fruit

This is the canning season, and yesterday, while the new Superintendent was in the basement of one of the buildings, he noticed still about half a dozen barrels of empty fruit jars and some jelly glasses. There are undoubtedly many people in our Churches who would be glad to fill some of these with such things as they may have while they are canning for their own family use. Last week we sent a barrel of these empty jars to one of our country Churches. Some time later, we are assured, they will come back filled up. Peaches, pears and many other fruits and vegetables are in season and quite abundant. A barrel of these empty jars distributed among the families of a congregation would mean just a few jars to a family; give a large number of people an opportunity to participate in this work, and be a real help to the Home. Will some society of your Church, a Sunday School class, or some individual, undertake this distribution?

AT NEW GLARUS

By the Rev. Charles E. Schaeffer, D. D.

When I wanted to buy my ticket to New Glarus, the railroad agent in Philadelphia had never so much as heard of the name, and said he could sell me one only as far as Chicago. Of course, the name has long since been familiar to those who know the work of the Reformed Church, especially in the State of Wisconsin.

New Glarus is a town of 1,000 inhabitants, 50 miles south of Madison, and 150 miles northwest from Chicago. Ordinarily, it is a run of only four hours from Chicago, but on this particular trip a belated train did not bring me there until midnight on Saturday, August 16. When I landed there at such an unseasonable hour, I was met at the station by Rev. G. D. Elliker and immediately felt perfectly at home with his family in his beautiful and comfortable parsonage. One would naturally feel at home at New Glarus, for, from whatever direction the traveler approaches the town, he is met by a signboard, which contains the following: "Welcome to New Glarus. Population 1,000, founded by a Swiss Colony, 1845." On the reverse side of this signboard are the words which the traveler sees as he leaves the town, "Good-bye, come again."

These Swiss colonists came from Switzerland and settled in that rich and fertile agricultural section of Wisconsin and, although entering into the life of America, they have maintained much of their European life and spirit. In the center of the town stands a large monument bearing the names of the original settlers, among them being such names as the Schindlers, the Stauffachers, the Heftys, the Hoseleys, the Kunderts, the Streiffs, and others. These names are still found among the most representative families in the community. These people brought with them their

Church and school. The Church edifice, which is a fine, substantial brick building, stands on an elevation in the very center of the town. Hard by is the old school building. Everybody in the village with the exception of a few families who identified themselves with the Evangelical Church lately organized there, belongs to the Reformed Church. The Rev. G. D. Elliker is the pastor, and he is held in highest esteem by his people.

The occasion of my visit was the annual "Mission Fest," one of those yearly events in the life of so many of our German Churches, which gives expression to the fine type of Church life prevailing among those people. The spacious Church was filled to its capacity four times on this particular Sunday. The first service was the Sunday School. The Main School occupied the Church auditorium, and the large Adult Bible Class filled the schoolhouse across the way. The regular morning service was in the German language and the sermon was delivered by Rev. Jacob Stucki, who has charge of our Indian Mission at Black River Falls. In the afternoon there was a German-English service, Rev. Mr. Stucki speaking in German, and

I spoke in the English language. In the evening the services were altogether in the English language, and I was the speaker on this occasion. It was a wonderful day. The spirit of the people was beautiful. Rev. Albert Muehlmeier, of Monticello, Wis., and Rev. Walter T. Grossheusch, of Belleville, Wis., and a number of other people were present and participated in the services. Over \$400 for Missions were laid upon the altar on this day. During last year this congregation contributed \$3,000 for benevolence. I was particularly impressed with the large number of young people and the genuine enthusiasm with which they entered into the spirit of the occasion. The following day three large autos filled up with delegates to the Missionary Conference, left for the Mission House. The spirit of these young people, as well as the devotion and loyalty on the part of the older folks, speaks well for the future of this Church in this quaint Swiss village in Wisconsin. Besides enjoying the hospitality of the parsonage, I was delightfully entertained by Mr. and Mrs. Werner Zentner, and met a host of friends who endeavored to make my visit enjoyable and profitable.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.
Twelfth Sunday after Trinity. September
7, 1919

THE KINGDOM OF GOD

Matthew 13: 31-33; 44-50

Golden Text—Seek ye first the Kingdom of God and His righteousness. Matthew 6: 33.

Lesson Outline—1. The Mustard Seed and the Leaven. 2. The Treasure and the Pearl. 3. The Net.

According to Matthew, Jesus began His ministry of teaching with the Sermon on the Mount, which was a proclamation of the principles of the kingdom of heaven. It made a deep impression on the people (Matthew 7: 28, 29), but it aroused the anger of the professional teachers of religion. They began a campaign of opposition, which, gradually, led to bitter hostility to Jesus and His Gospel. Open persecution drove Him out of His native land into pagan regions, and prejudice closed the minds of the people against His doctrines.

To this period of marked hostility and warring influence, Matthew assigns the parabolic teaching of Jesus. It served the double purpose of baffling His undiscerning enemies, whose spies followed Him everywhere, and of kindling the flagging interest of His disciples, to whom He explained privately the mysteries of the parables.

Our lesson consists of a group of these parables. They are pictures of the kingdom of heaven, setting forth its nature and supreme value. They are more illuminating than lengthy explanations, more convincing than labored argument, and so familiar that it is sufficient to point out succinctly the central thought of each of them.

I. The Mustard Seed and the Leaven—This pair of parables illustrates the growth of the kingdom. Jesus compares its external growth to that of the mustard seed, which, from a small beginning, develops into an enormous plant. The leaven pic-

tures the internal development, the permeating power of the gospel, reaching out into every faculty of the individual, and embracing every phase of human life.

It has become the fashion to distinguish between the evangelization of the world and its Christianization. And these two terms describe the external and internal development of the kingdom. To evangelize mankind means to preach the gospel to every creature. To Christianize mankind means to make every creature obedient to the gospel. These two processes are intimately related, but they are by no means identical. And both are still far from completion. The war has opened the eyes of multitudes to our unfinished task.

Take the external growth of the kingdom. It forms one of the great romances of history. Every intelligent Christian should know it, in some detail. Nothing so cheers and comforts us, in the midst of present dangers and in the face of future difficulties, as the past victories of the Church of Christ. The Church was launched like a frail craft in troubled waters, but it has weathered every storm and entered many a port. Christ began His career with a mere handful of followers, but His retinue today numbers many millions. Very humble, indeed, was the origin of Christianity, but its progress, in spite of many foes, has been irresistible. And these past achievements are no mean argument for the future destiny of the Church. They justify our hope that she will continue and complete her triumphant conquest of the world for Christ.

But our great need today is not complacent satisfaction with past triumphs, but a sober and chastening realization of the lamentable incompleteness of our external task. There is no comfort in statistics for any serious Christian. They condemn us. They prove that the majority of mankind is still without Christ in this world. They convict us of indifference and of disloyalty to the great task of evangelizing every creature.

Similar things may be said of the internal development of the kingdom of God. The permeation of society by its leavening moral and spiritual principles is no less remarkable than its external ex-

pansion. It is a secret process, operating in the hearts of men, and, therefore, it is not so easy to see its results or to tabulate its fruits. And, not infrequently during the war, men claimed that Christianity had failed absolutely. But that judgment was insane or insincere. The spirit of the Allied nations was in itself a proof that Christianity has not been a failure. And, quite apart from the war, it is evident to every unprejudiced observer that the principles of the gospel are progressively leavening the life of mankind. They are in the ascendant. Our progress is not as rapid and as great as it would be if every professing Christian were a leaven of righteousness, but neither is the Church losing ground. And nothing can arrest the leavening process. It will continue until our whole social life, in all its phases, will be under the control of the eternal principles laid down by Jesus.

But, here again, it behooves us today to contemplate our failures rather than to boast our success. America is evangelized, but it is very far from being Christianized. That is true of all Christendom. And never was there such urgency and such opportunity for preaching and practicing the principles of the gospel. There will be no new era unless that is made its foundation. We may rebuild our shattered civilization, with infinite labor and cost. But it will not endure unless those who live in it are filled with the mind of the Master.

II. The Treasure and the Pearl—These companion parables set forth the supreme value of the kingdom of heaven. The one describes the case of a man who found a hidden treasure quite unexpectedly and accidentally, while the other depicts the success of an earnest seeker. Together they illustrate complementary aspects of truth.

The one man came upon a hidden treasure by chance, but, upon discovering its great value, he took instant and vigorous measures to make it his own. Thus, the accident of birth has placed many of us into a Christian environment where spiritual treasures are lavished upon us from youth. We need not search for them. They are thrust upon us. For that very reason, perhaps, some of these fortunate ones hold the gospel cheaply. They fail to appreciate its value because they have paid nothing to obtain it. In the parable, the fortunate finder of the hidden treasure sold all he had in order to buy the field and appropriate its secret riches. Similarly, one born into the kingdom must learn to appreciate his treasure and seek to appropriate it earnestly.

The other man found a pearl after a long search. So great was his joy that he sold all he had to buy this gem of surpassing value. Thus Luther agonized in his monastic cell until he found in the New Testament the pearl of great price. And when he had found it, he paid a great price to make it his own. There are multitudes of men engaged in this quest of "goodly pearls." They seek truth. They crave happiness. They yearn for eternal life. Their quest will never end until they find Jesus Christ.

III. The Net—Here we have a companion picture to the parable of the tares (13: 24-30; 36-43). Both deal with the presence of good and evil men in the world. But while the one seems to emphasize the present intermixture, the net story dwells more particularly upon the ultimate separation of good and evil. Its primary lesson is a solemn warning of the wicked. And the figurative language employed by Jesus, to depict the destiny of the wilfully and persistently wicked, must not blind us to its solemn import. Jesus here raises a danger signal of divine love for reckless sinners. The Kingdom of God is universal in its scope. No man is excluded by God.

All are embraced by His loving purpose. Yet no road leads into it save that of penitent faith, and whosoever refuses to tread that path cannot inherit the kingdom.

A LITTLE STORY FOR THE LESSON

(September 7)

By Gertrude Cogan Lyon

Seek ye first the Kingdom of God and His righteousness (Matt. 6: 33). A Christian layman with large family, living in a poor house for a number of years, had finally the means to build a home in the suburbs. The lot was leveled and the plans all in readiness when word came from a missionary whom they were supporting in China saying the hospital had burned and there was no place for the sick; those who could not be moved were under only temporary shelter. "Which shall it be," the husband asked the wife, "a home and fresh air for our children, or a hospital for the Chinese?" They prayed over the question, wavering between what seemed to be two distinct calls of duty. Finally the wife said, "The Lord gave us that fund for a house; I believe He meant a house in China." The husband agreed that the house they had been permitted to save money for was to be in China.

He drew out the money, sent it to rebuild the hospital, and settled down to live indefinitely in the old house on the dusty street. Almost without their knowing how, their business began to increase, more, and yet more. They could scarcely see how it all came about, but in less time than they had first planned their new house was under roof, they moved into their own home, a prettier one than they had hoped for. They realized the promise, "All these things shall be added unto you."

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

September 7th—Our Relation to Others.

III. Towards Neighbors and Friends

Phil. 2: 1-11

Every individual lives in a number of ever-enlarging circles of people. There is first, the uncle of his own family, his parents, his brothers and sisters, his wife and children. These make the first demands upon his time and attention. Probably these influence his life more than anybody else. Then there is the wider circle of neighbors and friends, and this is bounded by a still larger one, which includes the whole world. It is with the second of these circles that we have to deal more specifically at this time.

It is necessary for man to live a related and associated life in order to develop the best that is in him. "It is not good for man to be alone." No one has ever made the most of himself by living a secluded and isolated life. It is only when we come in contact with others and life flows into life that we reach our best. We sustain a peculiar relation to our neighbors. We use the word neighbor here, in its restricted sense of the person who lives near us, in the same neighborhood,

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and with whom we come more or less frequently in contact. What a wonderful thing it is to have a good neighbor. The best way to secure such is to be a good neighbor. Usually, when a person is at odds with his neighbor, the fault does not always lie wholly with the neighbor.

There are a few very plain and simple rules that should be followed in keeping on good terms with one's neighbor. One of these is, never become too intimate with your neighbor. Do not become too confidential, and do not tell your neighbor everything that you may know. It is always best to keep a certain degree of reserve in dealing with your neighbors. It is better to ring the front door bell than to be slipping around the back when you want to call on your neighbor. This rule was observed by a very sensible party who had no difficulty in keeping on good terms with his neighbor. Second, do not go on a vacation or a trip with your neighbor. The best way to test people is to take a few weeks' vacation with them, or to go on a trip with them. If your neighbor can stand that test and comes back without suffering shipwreck of your friendship, it may be regarded nothing short of a miracle. There is nothing that so tests the genuineness and real worth of an individual as to be going on a trip together for a number of weeks. Third, do not borrow from your neighbor. That is, do not put yourself under any obligations to your neighbor. Much strife and bitterness have been engendered in communities because people have been willing to use their neighbor's property, thus giving occasion for all sorts of talk and suspicion. It is far better never to borrow from your neighbor, even though it appears to be a very simple favor which you are asking.

At the same time, one must be kind and courteous and considerate to one's neighbor. It would never do to assume an air of arrogance and haughtiness, and not recognize the fact that you have a neighbor. Common sense carries you a great way in this, as well as in other walks and relations of life.

Now, when it comes to consider our relations to our friends, we tackle a different problem. To have friends is one of the richest possessions of man. The man who has no friends is poor indeed, though he may have everything else that this world can bestow.

"The friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade."

Dr. Johnson used to speak of keeping our "friendships in constant repair." Friends are found and lost. In order to keep them, they must be given due attention. Such a precious thing as a friend will not keep without close and constant attention. There are a few simple rules in making friends:

First, consult God. When Jesus selected the circle of His friends, He spent all night in prayer. Too many of our friends are chosen in a haphazard manner, and, consequently, we are deceived by them and disappointed in them. Young people who choose their friends without consulting heaven are very apt to regret the step they have taken. Second, be a friend. In the old Roman days, young men and women used to drink love potions and wear charms, in order to secure the love and

affection of other people. We don't do that any more in the same form. We believe that the charm that attracts others to us must be worn within. It is the soul that draws, not the external ornament. If we are friendly, we may have friends. All real friendship is based on goodness, truthfulness, virtue, and kindness. If we possess these qualities and exercise them in relationship with others, we may have friends.

There are two circles of our friends; one the outer circle, which includes the people whom we like, our likers; and then there is an inner circle, which includes the people that we love, our lovers. We should be very careful as to whom we will admit into that inner circle. If truthfulness and justice and kindness make it possible for us to enjoy the friends of the outer circle, love and service and suffering and sacrifice will make it possible only for us to dwell in the inner circle.

We scarcely pay enough attention to the great art of making friends. We have days in the week and the year for almost every conceivable thing except that of making friends. We have a wash day, a baking day, a sweeping day, but no friend-making day in the week. We have Father's Day and Mother's Day, and Labor Day, Decoration Day and other days galore in the year, but no friend-making day. Would it not pay us occasionally to set apart a day when we would bestow special attention to making friends? Mrs. Browning once asked Charles Kingsley, "What is the secret of your life?" He replied, "I had a friend."

"A friend may have many functions. He comes as the Brightener into our life, to double joys and halve our griefs. He comes as the Counsellor, to give wisdom to our plans. He comes as the Strengthener, to multiply our opportunities and be hands and feet for us in our absence. But, above all use like this, he comes as our Rebuker, to explain our failures and shame us from our lowness; as our Purifier, our Uplifter, our Ideal, whose life to us is a constant challenge in our heart, 'Friend, come up higher'—higher along with me, that you and I may be those true lovers who are nearest to God when nearest to each other!"

THE ROOSEVELT MEMORIAL CAMPAIGN

Theodore Roosevelt was one of the world's greatest preachers. Possessed of an unswerving moral purpose in life, he never ceased to exhort the American people to strive for nobler and better things; for cleanliness and right living; for the simple, sweet and wholesome things of life. Being that sort of a man himself, he wielded a tremendous influence for good.

"Our friend thought of himself as a preacher," said George Haven Putman in an address before the Century Association shortly after Colonel Roosevelt's death, "and he was always looking for a pulpit. He said to me once during his Presidential term:

"'Haven, the White House is a bully pulpit.'"

Roosevelt's great success as a preacher was due to the fact that his fellow countrymen realized that here was a sincere American who believed in the responsibilities of life; who believed that effort was always worth while if it was for right, and whose courage could not be daunted by obstacles that would have appalled the average man. Here was a man who practiced what he preached. So they listened, pondered over what he said—and became better citizens.

Roosevelt was possessed in an amazing degree of that something which, for want of a better term, we call "personal magnetism." Possessing a sane mind in a sane

body, with tremendous vitality and a driving power that was irresistible, he appealed to the imaginations of men and his message entered their hearts to stay there.

Roosevelt's vision, his sincerity, his austerity, his love for the clean and wholesome things in life, were qualities that would have made him a power in any pulpit had he entered the Church. A deep stratum of religion ran through the man's nature and never was he more spiritually exalted than when he was preaching the gospel of patriotism to a doubtful and groping people.

Theodore Roosevelt was imbued with the spirit of the crusader and believed with all the sincerity of his nature that he was leading a great cause and serving the best interests of his countrymen. When he was shot at Milwaukee, in October, 1912, he made his speech with a bullet in him, thrilling his hearers with these words:

"I tell you with absolute truthfulness I am not thinking of my own life, I am not thinking of my own success, I am thinking only of the success of this great cause."

It is to perpetuate the ideas and ideals for which Theodore Roosevelt stood that the Roosevelt Memorial Association, William Boyce Thompson, president, with headquarters at 1 Madison avenue, New York City, will conduct a nation-wide campaign, during the week of October 20-27, to raise a fund of \$5,000,000 with which to build a national memorial to Colonel Roosevelt at Washington and to create at Oyster Bay a public park, which may ultimately include the Roosevelt home at Sagamore Hill, in order that it may be preserved for the people, like Mount Vernon and like the Lincoln home at Springfield.

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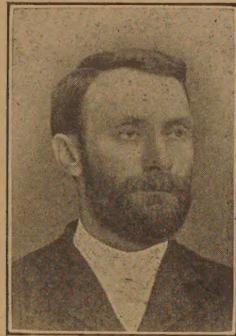
is entirely non-partisan, that the number of contributors to this fund will be a gratifying index of the hold that Theodore Roosevelt had upon the affections of Americans, North and South and East and West.

Obituary

THE REVEREND T. R. DIETZ

The Rev. Tilghman Remandus Dietz was born at Howertown, Pa., on the 13th of September, 1847. He was baptized in infancy and confirmed in the Reformed Church of his native town. He prepared in the public schools and in a local preparatory institution for Franklin and Marshall College, from which he was graduated in the Class of 1874. Entering the Theological Seminary at Lancaster, he completed his preparation for his life-work, and was licensed and ordained to the Christian ministry in 1877. His first charge was at Punxsutawney, Pa. On May 29, 1878, he was united in marriage with Miss Sarah Ellen Cogley, of Lancaster, Pa., by the Rev. Prof. Joseph Henry Dubbs. During a period of thirty-eight years in the Christian ministry he served the following charges: Punxsutawney, 3 years; New Berlin, 7 years; Shippensburg, 9 years; Turtle Creek, 7 years; South Bethlehem, 4 years; St. Luke's, Wilkes-Barre, 8 years.

During the last week in July, following a continued and increasing decline in health, Rev. Mr. Dietz went to the Homeopathic Hospital for surgical treatment, but his disease was of so critical a nature that human skill was unequal to the task and, surrounded by his kindred, he fell asleep



T. R. Dietz

early on Wednesday morning, August 6, 1919, aged 71 years, 10 months and 13 days.

A brief service was held at his home, 75 Courtright avenue, on Friday morning in charge of the Rev. J. Rauch Stein; Rev. Gustave Teske, of Fort Louden, Pa., offering the prayer. The body was thence borne by members of the Consistory to St. Luke's Church, where the public burial service was held. The choir rendered appropriate selections, prayers were offered by the Revs. S. E. Stofflett, of Hazleton, and D. W. Bicksler, of Plymouth, and the sermon preached by the pastor of the First Reformed Church, Wilkes-Barre, on the text, "I am come that they might have life and that they might have it more abundantly." The congregation joined in singing the hymns, "I Love Thy Church, Oh God" and "Jesus, My Shepherd, Let Me Share." A brief appreciative address, following the sermon, was made by the Rev. D. W. Bicksler, as the president of

Wyoming Classis. At noon the remains were conveyed to Howertown by train and there laid to rest in the family burial plot. The committal service was in charge of Rev. John Baer Stoudt.

Rev. Mr. Dietz was highly esteemed in the Reformed Church for his genial disposition, his courageous support of private and public righteousness, and his humble steadfastness in every good word and work. He represented his Church on various occasions at Synod and at General Synod; was elected to preside at the annual sessions of Classes to which he at various times belonged, and also served for a season as an efficient stated clerk. Supported by local friends and the loyal and devoted members of his flock, he was just completing the raising of funds to cancel all the indebtedness on the Church property and was looking forward to a joyous celebration of this event in the early fall, when his life on earth came to its victorious close. He is survived by his wife and one son, John, who have the sympathy and prayers of fellow comrades in the Classis and throughout the Church that God may graciously comfort them in their sorrow.

J. B. S.

MRS. ASENATH CAIN CLINE

Mrs. Asenath Cline was born December 6, 1843, a daughter of James and Elizabeth Cain; married August 23, 1866, to James P. Cline. To them were born five children—three sons and two daughters.

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Joseph and Elijah, and Mrs. Ida C. Emerick survive her. More than fifty years ago she became a member of the Reformed Church under the pastorate of the Rev. Dr. N. P. Hacke, and continued a faithful member under the long pastorate of the Rev. J. F. Snyder.

For the last sixteen years she lived in Trafford City, and there became a charter member of our Faith Mission. She had great faith and stood unflinchingly for the carrying forward of this Mission, while some others weakened and were ready to sell out. She prayed and worked faithfully and contributed generously for the success of her Church. When assured success dawned, great was her joy. Grandmother Cline was much loved and highly esteemed by all who knew her. Her life of loyalty to her Church is sure to leave a lasting impression on others to carry forward the work which she loved so well. She died July 28, 1919. Her body was taken to Olivet Church, Westmoreland County, Pa., for burial. The funeral services were conducted by her pastor, Rev. A. K. Kline. "Blessed are the dead who die in the Lord."

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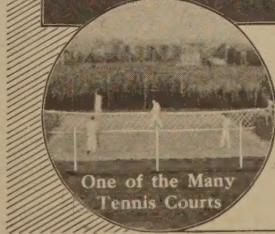
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